



A  
GRAMMAR  
OF  
ARABIC LANGUAGE

INTENDED FOR  
*STUDENTS OF THE UNIVERSITIES IN INDIA*

TO WHICH IS APPENDED  
AN ESSAY ON THE ARABIC LANGUAGE  
AND LITERATURE

BY  
*Bahr-ul-Uloom*  
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DEDICATED

TO

W. S. ATKINSON, Esq., M.A.,  
*Director of Public Instruction, Bengal.*





## FOREWORD

Sir Asutosh Mookerjee had entrusted my brother, Sir Abdullah Suhrawardy, with the task of preparing a revised edition of the present book. My brother's unexpected and untimely death left this work unfinished. I have taken on myself the duty of publishing this grammar which, since 1865, has formed the basis of instruction in Arabic, not only in Bengal but throughout India. I have been encouraged in taking up this work because of the appreciation received from scholars outside India, such as His Excellency Ali Ibrahim Pasha, Vice-Chancellor of the University of Cairo, and the Sheikh-al-Azhar.

Through the courtesy of my successor and friend, Dr. Syamaprasad Mookerjee, M.A., D.Litt., Vice-Chancellor, the Calcutta University has undertaken to print this book.

I take this opportunity of thanking the following gentlemen for the assistance they have kindly rendered: Shams-ul-Ulema Mohammed Musa, Khan Bahadur, Principal, Calcutta Madrassah; Dr. M. Zubair Siddiqui, Professor, Islamic Studies, University of Calcutta; Moulvi Fazlur Rahman Baqui, Lecturer, Post-Graduate Department, University of Calcutta; Moulvi Abdul Karim, and Mr. Bhupendralal Banerjee of the Calcutta University Press.

'KASHANA'  
3, Suhrawardy Avenue,  
Park Circus, Calcutta  
Dec. 1938

HASSAN SUHRAWARDY



# PREFACE

## TO THE FIRST EDITION

On my being elected in 1865 to the chair of Professor of Arabic in the Hugli College, I found that the want of an Arabic elementary grammar was greatly felt by the Arabic students of the Calcutta University. Acting therefore under the advice of Mr. Thwaytes, Principal of the College, I determined to compile such a grammar as I thought was needed in the Urdu language and modelled it on the concise and simple plan of European grammars. That little work, along with my Arabic Primer and First and Second Readers, has been extensively used and, I believe, has greatly facilitated the acquirement of Arabic in this country, especially by the Undergraduates of the Calcutta University. Encouraged by the success of the above compilation, I have been induced to publish an Arabic Grammar in English, the language in which the University Examinations are conducted.

The few Arabic Grammars in English published in this country, such as Lumsden's Arabic Grammar and the English translations of the *Miat Amil* and *Hidayatunnahw*, besides being out of print, are incomplète and recondite, being entirely based on the indigenous oriental plan. Among the Anglo-Arabic grammars which have appeared in Europe and are available in this country, are those by Forbes and Wright. The former lacks many things which are held necessary for a complete knowledge of Arabic in India. The latter, although most comprehensive and complete,

is yet based too exclusively on the European method, and contains too large an amount of comparative Philology, with numerous Latin terms and phrases, to be useful to the Indian student. These considerations made me feel the need of a book such as this.

In compiling this humble work, I have adopted a method which partakes of both the European and the oriental scheme and thus have tried to render the book well adapted to the capacities of Indian students.

I have to acknowledge my great obligations to Mr. Thwaytes, for the encouragement he has always given me and the deep interest he has invariably taken in the compilation of my works. He has, moreover, been good enough to attract the notice of Mr. Atkinson, Director of Public Instruction in Bengal, to this work and has obtained for me his patronage.

I must also express my sense of gratitude to Mr. Blochmann for his kindly appreciation of the usefulness of this little work after examining its draft in manuscript, and for his recommendation of it, as worthy of support, to the Director. Mr. Blochmann also most generously offered me his valuable assistance in correcting the proof-sheets; but I regret that pressure of business prevented his looking over more than a small portion of them. Agreeable to the suggestion of the above-named gentleman, I have, at the end of the book, appended an essay\* on the Arabic Language and Literature, which I hope may be useful to students. The introductory part of the essay was once published in the Calcutta Review with some philological notes by the Editor.

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\* In this edition this essay has been placed at the beginning of the book.

I am sorry to have to notice the delay which has taken place in the publication of this work ; it was complete in manuscript and committed to the Press four years ago. The cause of the tardiness has been the extreme difficulty of accurately placing the vowel points, the types of which, being unlike those in Europe, separate from the main types, frequently get shifted. Besides this, another difficulty has arisen in the printing of the book, owing to its being written in Anglo-Arabic. The English compositor does not know Arabic, and the Arabic compositor does not know English, a fact which has caused much confusion and delay.

Hence, also, some misprints have arisen in the book, which I have endeavoured to rectify in the list of errata.

In conclusion, my best thanks are due to Mr. Atkinson for the kindness he has shewn in assisting me with funds for the publication of this Grammar ; and it is to him that I have the honour, to dedicate my work.

*Chinsurah, 1873*

OBAIDULLAH



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The Arabic belongs to the Semitic family of languages, distinguished by the trilateral root. The chief cognate languages are the Hebrew, the Syriac, the Chaldaic, the Ethiopic, and the Phœnician. Of this family, the Arabic may fairly be considered the head; it is, in a way, the type and ground-form of all the Semitic languages. Its grammar is philosophically digested and well methodised. Its literature is highly cultivated and vastly developed. The copiousness of its vocabulary, perhaps unrivalled amongst the languages of the world, deserves our highest attention.

In one direction, the exceeding richness of the Arabic language becomes so exuberant as to approach redundancy. It possesses multitudes of words to express the same thing; which

AN ESSAY ON THE ARABIC LANGUAGE AND  
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# ARABIC LANGUAGE

OF

GRAMMAR

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نَشْوَاهُ (Nashwah) means the first state of intoxication.

وَجَدَ (Wahid) the first state of growing grey or

becoming hoary-headed.

نَوَاسَ (Nu'as) the first attack of sleep.

اِسْتِثْلَالٌ (Istihlal) the sound uttered by a new-born

child.

اَتْلِيَه (Tali'ah) the first portion of an army or the

vap.

اُنْفُودَانٌ ('Unfudan)

رَيَّانٌ (Rai'an)

اِسْلَ (Ghulawd)

رَوَّ (Rang)

اَمَّو (Ma'iah)

the first state of youth or blooming.

Again, there is to be found a class of nouns implying the

same thing in its different conditions. For instance, when the

saliva is in the mouth, it is called رَوَّ Rudab; but when it

is ejected, it is called رَوَّ Buzdq. When fuel is burning, it is

رَوَّ, Waqūd; otherwise رَوَّ Hatāb. The sun when rising is

called رَوَّ Ghazālāh; at other times رَوَّ Shams. Again, there

may be found a large number of pairs of words, one mem-

ber of each pair being applied to an object when large, the

other member to the same object when small. For in

stance:—

A large tree is called (رَوَّ) Shajar; a small one رَوَّ Rasil.  
A "date-tree " (رَوَّ) Nakhl; " رَوَّ Ashd.

A large bird is called	(طَير) <i>Tair</i> ;	a small one	دُخْل <i>Dukhlhal</i> .
A „ ant	„ (نَمَل) <i>Naml</i> ;	„	ذَر <i>Dharr</i> .
A „ feather	„ (رِيش) <i>Rish</i> ;	„	زَغَب <i>Zaghab</i> .
A „ rivulet	„ (نَهْر) <i>Nahr</i> ;	„	جَدْوَل <i>Jadwal</i> .
A „ hillock	„ (جَبَل) <i>Jabal</i> ;	„	قَرْن <i>Qarn</i> .
A „ boat	„ (سَفِينَة) <i>Safinah</i> ;	„	قَارِب <i>Qarib</i> .

Again, there are many words signifying various degrees of fatness in women ; for instance, when a woman is moderately bulky with a fair proportion in her limbs, or delicacy, she is called رِبْعَلَة *Rebahlah* ; when she is increased in bulk, but not to the degree of ugliness, she is called سَبْعَلَة *Sebahlah* ; but if the bulkiness has rendered her ugly or awkward, she is مُفْذَلَة *Mufdalah* ; and when she is stupendously huge, with protuberant and pendant fat, she is then تَفْضَاح *T'fadh*. So there are words indicating degrees of fatness in men also ; a man is first لَهِيم *Lahim*, then شَهِيم *Shahim*, then بَلْدَح *Baldah*, and then أَكْكَاح *Akkah*.

There are again various words signifying various degrees of height and shortness in the size of man. For instance, when a man is moderately tall, he is called طَوِيل *Tawil*, and then طَوَال *Tuwal* ; but when he becomes too tall, he is then called شَوْنَب *Shaudhab*, or شَوَقَب *Shauqab*. Again, when he exceeds the latter degree also, he is called أَشْهَنَة *Ashannat* or أَشْهَنِي *Ashanneq* ; and lastly, when the tallness in a man reaches the highest degree, he is then called أَهْشَنَة *Ahnatnat*. And so in the degree of shortness, a dwarfish man is called دَحْدَاح *Dahdah*,



There are words implying different degrees of poverty as well as of riches. A man is *عالم* *Mu'ālim*; then *معدم* *Mu'dim*; then *مملق* *Mumliq*; then *مدق* *Mu'diq*; then *مسكين* *Miskin*; and lastly *فقير* *Faqir*. On the other hand, the lowest degree of richness is indicated by *كفاف* *Kafāf*; then *غنى* *Ghinā*; then *ثروة* *Tharwat*; then *اكثر* *Ikthār*; then *ترب* *Itrāb*; and lastly *تنورة* *Qanṭarāh*.

There are distinct words implying a human being in his different stages of age. For instance, a child when in the womb is called *جنين* *Janin*; when he is born, he is then called *وليد* *Walid*; when suckling, he is called *رضيع* *Raḍī'*; when weaned, he is *فطيم* *Faṭīm*; when he is able to walk, he is called *دارج* *Dārj*; when he is in length about five spans, he is then *خماسي* *Khumāsī*. Again, when his first teeth are shed, he is called *منقور* *Mathghūr*; and when again his new teeth have appeared, he is *منغر* *Muthghār*. When he is above 10 years, he is *مترشح* *Mutarrāḥ* or *ناشي* *Nāshī*; and when he is approaching the age of puberty, he is *مرلق* *Murāḥig* or *يانق* *Yāfi*. But during all these conditions, he is called by the general denomination *غلام* *Ghlām* or boy. Again, when he is a perfectly developed young man, he is called *فتى* *Fatā* or *شاخ* *Shārikh*; but when he reaches the highest degree of blooming youth, he is then *مجتبع* *Mujṭamī'*; afterward, when his age is between 30 and 40, he is called *شاب* *Shāb*. Then from that age up to 60 he is *كهل* *Kahl*. Then he is *شيخ* *Shāikh*; then *كبير* *Kabir*;

then *Harim*; and finally *Khariif*, which is Shakes-peare's

...Second childishness and mere oblivion,

Sans teeth, sans eyes, sans taste, sans everything.

On the other hand, the female is first *Khafah*, when she is an infant; and then *Walida*; then *Kadiib*; then *Nahid*; then *'A'nis*; then *Khawd*, when she has reached the middle of her youth; she is *Musliff* when she is above forty; and then *Shahla*, or *Kahla*; then *Shahbarah*; then *Haizabin*; and lastly *Qal'am*.

Again, there are words indicating different degrees of beauty in woman. For instance, a beautiful woman is called *Jamilah* or *Wadi'ah*; but when she is so beautiful that she is independent of ornament on account of her natural beauty, she is called *Ghdaniah*. Again, when she, being extremely handsome, is very indifferent about dress and other artificial decorations, then she is *Mital*; when her beauty is constant, she is *Wastimah*; and again, when she is blessed with abundance of beauty, she is *Qasimah*; and lastly, when her beauty is absolutely transcendent, she is called *Raw'd*. Moreover, there are distinct or separate words for the beauties in different parts of the human body, which would have delighted Homer as epithets for his deities and heroes.

We have now said enough to prove the extreme poverty of the  
of the Arabic language, and the extremely minute difference  
of meaning which can be indicated therein by the change of

A most striking proof of the explanatory power of the Arabic language is to be found in the fact, that the words of this most philosophical language are such that all possible combinations by permutation (i.e., all possible arrangements of the radical letters) are significant. For instance, the word قلب (qalb, meaning heart, has three radical letters. By permutation there can be formed other five words, each of them being significant, viz.,

بلق Balq, "of a black and white colour."

قبل "believe," Qab! قبل

قبل Qabl, "before."

سبق Lib24, "relativeness."

In clearness and simplicity of construction, the Arabic compares favourably with most other languages; it clearly excels, we believe, most languages of the Aryan stock in these respects. One thing that condenses much to this end is its possession of certain fixed models called *Bābs*, by which multitudes of verbs of various roots are moulded into the same general form. The conjugation of the Arabic verb is highly inflectional; differing herein from the Persian, and forms the modern form of the English and of most of the other Aryan tongues. Hence the Arabic, unlike those languages, forms generally the verbs of different tenses, moods, and voices simply by a modification of vowels, while in those languages separate verbs of different roots are required to adjoin for the same purpose. Pronouns too are often implied in the verbs; hence a sentence may be formed simply by a verb; thus *qatala* (قتل) is equivalent to *huwa qatala* (هو قتل) "he killed." Besides, a complete sentence may be formed simply with two nouns, one being the subject and the other the predicate, without the intervention of the copula (which, in fact, this language does not possess). These peculiarities of construction give the Arabic that clearness coupled with conciseness, which is observable (though not, we think, to the same extent) in the classical languages of the Arabic family.

Further, in this language peculiar forms are fixed for different classes of nouns and adjectives indicating peculiar meanings.

For instance, the nouns of the forms *maf'alun* (مفعَل) signify place or time of action; those of the forms *mif'alun* (مِفْعَل), *mif'alatun* (مِفْعَلَة), *mif'alun* (مِفْعَال), and *fi'alun* (فِعَال), indicate the instrument or medium of action. So the nouns of the form *fu'alun* (فُعَال) generally imply disease, sickness, or ailment; while those of the form *fa'ulun* (فَعُول) signify medicines. Again, nouns of the form *fa'ilun* (فَاعِل), and *fu'alun* (فُعَال) imply different sounds.

Similarly, one of the most striking peculiarities of the Arabic is the possession of numerous forms of derivative verbs. When a primitive verb assumes one of these forms, it assumes also a definite additional meaning.

One of these formal peculiarities is this that sometimes a verb is formed out of a sentence by way of abbreviation; as *hallala* (حَلَل) he uttered *لااله الاالله* "there is no god but God;" *istarja'a* (اِسْتَرْجَعَ) he uttered *انا لله وانا اليه راجعون* "verily we are of God, and verily we are to return to Him;" *haulaga* (حَوْلَقَ) he uttered *لا حول ولا قوة الا بالله العلي العظيم* "there is no strength or power but with God, the most High and Great;" *dam'aza* (دَمَعَ) he uttered *ادام الله عزك* "may God preserve thy honour," etc. Through these formal peculiarities, long sentiments are expressed in very few words. For instance, *اخرت الشاة* "the sheep brought forth young ones at the season of autumn." Besides these, many other advantages can be drawn from the peculiar forms of verbs.



The Arabic, being a language which attained an early development and one which was long written in and spoken by races of an intellectual cultivation and an enterprising spirit far in advance of their age, has undoubtedly supplied multitudes of words of the languages of the West by the direct method of adoption and naturalisation. It has done the same more obviously and openly, as every one knows, for many oriental languages, such as the Persian, the Hindustani, the Turkish, the Malaya, and the technical terminology of some branches of science and of some branches of commerce is mainly drawn from Arabic in most of the well-known languages of Europe and Asia. Many of the analogies set forth in the following list may doubtless be proved to have originated in this way; and many more are due to the fact that this borrowing from the copious and expressive vocabulary of the Arabic has been carried on for centuries in the languages of the West—in the Spanish especially, which partly grew up under the shadow of the Arab rule in Spain—to a large extent in the Italian, French, and other languages of the Mediterranean shores—perhaps even in the classical languages themselves of Greece and Rome.

*List of words common to Arabic and English, having absolutely or very nearly the same meaning in both languages.*

ARABIC

عربي

ENGLISH

... Aid.

ARABIC	ENGLISH
$\left. \begin{array}{l} \text{الزرنيخ} \\ \text{or} \\ \text{الزرنيق} \end{array} \right\} \text{alzirnikh, alzirniq}$	Arsenic.
اميرالبحر <i>amirulbahr</i>	... Admiral (Spanish <i>Almirante</i> ).
$\left. \begin{array}{l} \text{القاضي} \\ \text{or} \\ \text{القائد} \end{array} \right\} \text{alqāḍi or alqāid}$	... Alcaid.
شرب <i>shurb</i>	... Absorb.
also شراب <i>sharāb</i>	... Syrup
امين <i>āmin</i>	... Amen ( <i>Hebrew</i> ).
الكيمياء <i>alkimiyā</i>	... Alchemy.
القبة <i>alqubbah</i>	... Alcove.
عالم <i>'ālimun</i>	... Alumni.
الانبيق <i>alimbīq</i>	... Alembic.
عنبر <i>'ambar</i>	... Amber.
الكحل <i>alkuhl</i>	... Alcohol.
اطلس <i>atlas</i>	... Atlas.
دارالصناعة <i>dārussanā'at</i>	... Arsenal.
الجبر <i>aljabr</i>	... Algebra
ياقوت <i>yāqūt</i>	... Agate.
دراية or الدراية <i>dirāyat, addirāyat</i> <sup>1</sup>	Adroit.
عليل <i>'alil</i>	... Ail.
القلي <i>alqilī</i>	... Alkali.

<sup>1</sup> It means in Arabic *intelligence*, which is akin to the meaning of the English word.

## ENGLISH

## ARABIC

Agile.	...	اجل	<i>ajil</i>
Anon.	...	ان	<i>anan</i>
Amulet.	...	امليت	<i>amaliyat</i>
Buy.	...	بي	<i>bai' or bai'un</i>
Baize.	...	بازة or بزازة	<i>bidha'at, baz</i>
Bug.	...	بق	<i>baq'</i>
Baboon.	...	ببوون	<i>mainun</i>
Balsam.	...	بلسام	<i>balasam</i>
Bishop (Greek επσκοπος)	...	اسقف	<i>usquf</i>
Base.	...	بائس	<i>bais</i>
Brigbt.	...	بريق	<i>bariq</i>
Babe.	...	بابوس	<i>babus</i>
Baize.	...	بازي	<i>bayddun</i>
Borax.	...	بورق	<i>bauraq'</i>
Capable.	...	قابل	<i>qabil</i>
Campbor.	...	كافور	<i>kafur</i>
Candle.	...	قندل	<i>qindil</i>
Coffin.	...	كفن	<i>kafan</i>
Case.	...	كيس	<i>kis</i>
Call.	...	قال	<i>qala</i>
Cane.	...	كان	<i>qand</i>

<sup>1</sup> It means mosquito as generally known, but it also means a bug.

<sup>2</sup> An Arabicism of the Persian word *bora*.

ARABIC	ENGLISH
كوب or قعب <i>kúb or qa'b</i>	... Cup.
غفر <i>ghafr</i>	... Cover.
كعب <i>kahj</i>	... Cave (Latin <i>cavus</i> ).
كعب <i>ka'b</i>	... Cube (Greek <i>κ'υβος</i> ).
قط or قطع <i>qat, or qat'</i>	... Cut (Welsh <i>cwt</i> ).
جمال <i>jamal</i> (Heb. <i>gamel</i> )	... Camel.
خيم <i>khaim</i>	... Camp.
قط <i>qit</i>	... Cat (German <i>katze</i> ., Gaeli <i>cat</i> ).
صفر <i>Sifr</i>	... Cypher (cipher)
قطن <i>quṭun</i>	... Cotton.
قلم <i>qalam</i> <sup>1</sup>	... Calamus (Latin).
قيراط <i>qirāt</i>	... Carat.
قرناس <i>qurnās</i>	... Cornice.
قند <i>qand</i>	... Candy.
خليفة <i>khaliḥah</i>	... Calif or Khaliph.
قام <i>qāma</i> <sup>2</sup>	... Come (Anglo-Saxon <i>cuman</i> ).
كيميا <i>kimiya</i>	... Chemistry.
خندق <i>khandaq</i>	... Conduit (Latin <i>duco</i> ).
دلجين <i>duljin</i> ,	... Dolphin.
دمشق <i>dimasq</i> or دمشق <i>dim-</i>	... Damask.
qās	

<sup>1</sup> A reed-pen.

<sup>2</sup> It means to stand, but used with the preposition *ilā* it means to proceed.

ARABIC	ENGLISH
دُون	Down.
تَارِجَانْدَانْ	Dragoman (Sp. <i>trujaman</i> ).
دِرْهَامْ	Drachm, dram (Greek
	δραχμή).
اَلْفِيلَة	Elephant.
اَرْضْ	Earth (Anglo Saxon <i>eorth</i> ).
اَيْنْ or اَيْنْ or اَيْنْ	Eye, pl. eyes.
اَلْاِيْكْسِيْرْ	Elixir.
فَيْدْ	Fuse (Latin <i>fundo, fusum</i> ).
فُلْ or اَكْلْ or فُلْ	Felucea.
بَالَانْ or بَالَانْ	Flint.
فَالَة	Plate, plate.
اَلْغِيْرَبَالْ	Garble.
اَلْغِيْرَبَالْ	
اَلْغَالَة	Guilt.
اَلْجَالِدْ	Gelid (Latin <i>gelidus</i> ).
اَلْهِيْفْ	Hoof.
اَلْهَادْ } اَلْهَارْ }	Hot, heat.
اَلْهَامْ or اَلْهَامْ	Humbug.
اَلْهَارَمْ	Harem.
اَلْغَزَالْ	Gazelle.
اَلْغُولْ	Ghoul.

ARABIC	ENGLISH
جنس <i>jins</i>	... Genus (Latin).
زنجبيل <i>zanjubil</i>	... Ginger.
زرافة <i>zuráfah</i>	... Giraffe (Fr. and Sp. <i>girafa</i> ).
غرغرة <i>ghargharah</i>	... Gargle.
هالة <i>hálah</i>	... Halo (Greek αλως).
حمد <i>hamd</i>	... Hymn (Greek υμνος).
اساطير <i>asátir</i>	... History (Greek ιστορια, ιστορη).
هيبات <i>haihát</i>	... Heigh-ho.
ياسمين <i>yásmin</i>	... Jasmine.
ايشا <i>aiḍan</i>	... Identity (Latin <i>idem</i> ).
علة <i>illah</i>	... Ill.
الكبوس <i>alkábús</i>	... Incubus.
جذاب <i>julláb</i>	... Julep.
جرّة or زبر <i>jarrah or zír</i>	... Jar.
كرش <i>kursuf</i>	... Kerchief.
قتل <i>katl</i>	... Kill.
لحد <i>lahid</i>	... Lid.
لأمع <i>lami'un</i>	... Lumine.
ولد <i>walad</i>	... Lad (Welsh <i>llawd</i> ).
العنار <i>alu'qar</i>	... Liquor (Latin).
ليمون <i>laimún</i>	... Lemon (French <i>limon</i> ).
لوزين <i>lúzinaj</i>	... Lozenge.
لغو or لغة <i>lughu or lughut</i>	... Logie (Greek λογος).
لين <i>linat</i>	... Lenity (Latin <i>lenis</i> ).

ENGLISH	ARABIC
Mosque (Sp. <i>mezquita</i> ).	مسجد <i>masjid</i>
Lick.	لغى <i>la'g</i>
Musk.	مسك <i>misik</i>
Mile.	ميل <i>mil</i>
Master.	مستور <i>musair</i>
Meadow.	ميدان <i>midan</i>
Magazine.	مخزن <i>malhazan</i>
Mirror.	مرآة <i>mirat</i>
Monsoon.	موسم <i>mausim</i>
Mummy.	مومياء <i>mumiya</i>
<div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 10px;">             {             <div style="display: flex; flex-direction: column; align-items: center;"> <div>منجنيق</div> <div>or منجنيق</div> <div>from Per-</div> <div>سيان المنجنيق</div> </div> </div> <div>             manjanig or majdanig           </div> </div>	
Metropolitan (Greek <i>μῆτρος</i> ).	مطري <i>matran</i>
Myrrh, myrrle.	مور <i>murr</i>
Minaret.	منارة <i>mandarat</i>
Milch.	(مَلح) ملح <i>imlat, mal</i>
Mirth, merry.	مر <i>mavah</i>
Mate.	مطو <i>mitv</i>
Mean.	معي <i>ma'ni</i>
Mutilate (Latin <i>mutilo</i> ).	ملى <i>mutlah</i>
Manna (Hebrew).	منا <i>mann</i>





ENGLISH	ARABIC
Stable (Latin <i>stabulum</i> , sto).	Libel istabl
Sun.	Isa sand (light)
Scarlet.	Saqarlat سقرلات
Solace (Latin <i>solatium</i> , solor).	Suluv سلو
Schedule.	Jadual جدول
Sandal.	Gandal جندال
Solid.	Gald دلو
Silk.	Silk سلو
Saracen.	Sharqin شارقين
Sultan.	Sultan سلطان
Senna.	Sana سنا
Smack.	Sundaq سداق
Slab (Welsh <i>yslab</i> ).	Gulb سلب
Scalp.	Alqahf القحف
Shank (Anglo-Saxon <i>scanic</i> ).	Saq ساق
Salute (Latin <i>salus</i> )	Gald سلة
Shamrock (Irish <i>seamrog</i> ).	Shimwakh شمرخ
Sweet.	Shadh شاذ
Sparrow.	Ujfur عصفور
Shallow, shoal.	Washal وشل
Track.	Tariq طريق
Taunt.	Ta'nat تائنات

ARABIC	ENGLISH
تيفان <i>tifan</i>	... Typhoon.
ضيق <i>ḍiḡ</i>	... Tax, task ( <i>Latin tax</i> ).
تال <i>tal</i>	... Tal (Welsh <i>tal</i> ).
تلق <i>talq</i>	... Tale.
تيرس <i>tirs</i>	... Terrace.
تريب <i>tarib</i>	... Rib.
تاتريك <i>tatabraq</i>	... Fabric.
بيطار <i>baṭṭar</i>	... Veterinary.
عود <i>'ūd</i>	... Weed.
وسط <i>wasṭ</i>	... Waist ( <i>Welsh gwastr</i> ).
وهم <i>waḥm</i>	.. Whim.
زير <i>zir</i>	... Zero ( <i>Spanish and Italian</i> ).
زنة <i>zinat</i>	... Zenith ( <i>Spanish zenith</i> ).

In modern Arabic, many words of foreign origin, especially of the Persian, have been imported; most of them having undergone certain changes called **تعريب** Arabicism, which are often necessary for assimilating them to the aboriginal elements of the language. Such words are called **مرددة** *Muralladah* "coined."

It is, however, a great credit to the Arabian translators of the sciences from the Greek, that they have tried their utmost to render all the scientific terms into genuine Arabic; even in many cases, they have been obliged to coin new terminology.

Some Latin words have also been imported into Arabic either through commercial intercourse or by the scientific interpreters. Although Arabic bears some external affinity with Sanskrit, for instance, in having dual number, and final *nūna-*tion which corresponds with *anusar* of the Sanskrit words; yet the intrinsic constitution of the Arabic language evidently differs from that of Sanskrit. We do not find any words of Sanskrit origin in the Arabic vocabulary except the

Ibn Sina (Avicenna), etc.

instead of using the original Greek terms. Hence (except in the medical works in which terms of Greek origin are to be seen in a larger scale) very few technical terms of Greek origin are to be found in the Arabic Philosophical treatises. When Logic was translated into Arabic, there arose a difficulty for the want of *Logical Copula* in the Arabic vocabulary corresponding with the word *عتري* or *عتري* in the Greek. After much deliberation, the Arabian interpreters of sciences were pleased to adopt the word *هنا*, which is originally a personal pronoun, to serve the use of a copula.<sup>1</sup> However, such Greek terms as (عربي) *εσθλως*, (عربي) *θεολογια*, (عربي) *κατηγορια*, (عربي) *στοιχειον*, (عربي) *γεωμετρια*, (عربي) *αριθμητικη*, etc., are to be found in such ancient authors on philosophy as Shalikh Bu Ali

following which have been imported into the Arabic language through the Hindu physicians and mathematicians who were invited to the courts of the Abbaside Caliphs of Baghdad :

سندهند	Arabicism of the Sanskrit,	...	सिद्धान्त
اطريفل	„	„	विफला
نارجيل	„	„	नारिकेल
بيش	„	„	विष

Before the advent of our Prophet, the Arabic language was divided into two chief dialects, *viz.*, the language of the Quraish which was spoken in the province of Hijaz, and the language of Himyar which was used in the province of Yaman. But after the introduction of Islām, the first had prevailed over the other and became the language of the literature.

The genuine Arabic literature, or as it is called العلوم الادبية *Al'ulūmul adabiyah* "Polite learning," or العلوم العربية *Al'ulūmul 'Arabiyyah* "the Arabian learning," consists of twelve branches each of which is held to be an independent science. Again, eight of these are supposed to be *Uṣūl* or primary, and the rest *Furū'* or secondary. Three of the former belong to the words in their detached forms (مفردات) *mufradāt*. They are 1st, (علم الصرف) *'Ilmuṣṣarf*, Science of Inflection or Etymology, which treats of the different forms of single words ; 2nd, (علم اللغة) *'Ilmulughat*, Lexicology, which treats of the primitive roots and the derivative forms of the words ; 3rd, (علم الاشتقاق) *'Ilmulishtiqāq*,

science of Derivation, which shows the comparative relation of one word to another distinguishing the primitive from the derivative. The rest five appertain to the words in their composite forms. These are : 1st, (علم النحوي) '*Ilmunahiv* or (علم الجرام) '*Ilmul I'rab*, Syntax, which treats of the proper mode of composing single words into sentences and appropriating to them the proper (علم الجرام) '*I'rab* or case-endings ; 2nd, (علم السامعي) '*Ilmulma'dni*, a branch of Rhetoric which is defined as a science which shows how a speech should be made adapted to the peculiar predicaments of a person to whom it is addressed by using different figures of speech ; 3rd, (علم الباني) '*Ilmulbayān* (another branch of Rhetoric), the science of Perspicuity which is defined to be a science which teaches the ways of making words signifying the same meaning by the different ways of clearness or perspicuity in signification, including the various ways of using metaphor, simile, and other figures of Rhetoric ; 4th, (علم النظم) '*Ilmulbadī*, the science of decorating or embellishing eloquent speech by different ways of plays upon words as pun, alliteration, euphony, etc. ; 5th, (علم العروض) '*Ilmul'arūd*, the science of Metre ; 6th, (علم القوافي) '*Ilmulqawāfi*, the science of Rhymes ; 7th, (علم الخط) '*Ilmulkhaf*, the science of Writing or Orthographical rules ; 8th, (علم صرفي الشعر) '*Ilmu-garāsh-shi'r*, the science of Versification ; 9th, (علم الزجاء) '*Ilmul insād*, the science of Composition ; 10th, (علم الحساب) '*Ilmulmuhādḍard*, the science which enables man to quote and apply historical facts and the sayings of the

ancients to proper places in conversation. This last includes Geography, Biography and History. According to some *علم التفسير* 'Ilmuttafsir, the science of interpretation of the *Qurán*, *علم الحديث* 'Ilmulḥadith, the science of the Traditional sayings of the Prophet, and *علم الفقه*, *Ilmul fiqh*, the science of Jurisprudence, are also considered to be the necessary parts of an accomplished science of literature.

These are the constituent parts of the genuine Arabic Literature or *العلوم العربية* *Al'ulūmul 'arabīyah*. But the literature of Arabic in its widest sense, as it is known in Europe by the term of Belles Lettres or general literature, consists of various branches of learning which bring under its head *علم المنطق*, 'Ilmul mantīq, the science of Dialectics or Logic ; *علم الحكمة*, 'Ilmul ḥikmat, Philosophy ; *علم تهذيب الاخلاق*, 'Ilmu tahdhibil akhlāq, Ethics, etc., which are called by the Arabic literati *اذيال الادب*, *Adhiyalul adab*, the skirts or borders, i.e., Supplements or Appendices of literature, i.e., such branches which are desirable to acquire to make a person an accomplished literary man.

In Arabia as in other countries, the art of versification or the writing of poetry seems to precede prose writing. We have no prose productions written before the advent of the Prophet and the Revelation of the *Qurán*. The history and the genealogy of the ancient Arabs were preserved in verses. Hence, when the *Súrah*s of the holy *Qurán* were given out by

our Prophet, the heathens of Arabia, being struck with their peculiar mode of composition, were rather bewildered. Sometimes seeing that it had rhymes they were inclined to call it poetry, but ultimately finding no metre in it, they began to hesitate to call it so, and ascribed such compositions to the influence of geni, etc.

The era of Arabic literature may be divided into three epochs or ages. The first, or the age before the advent of our Prophet, is called *al-ʿajal al-ʾakhīr*, *Alaydamul ʾakhīr*, the age of ignorance or Ante-Islamic age; the second, or the age contemporaneous with the Prophet, is termed *al-ʿajal al-ʾawwal*, *Alaydamul mukhadramiyah*; and the third, or the age after the Prophet, and the promulgation of Islam, is named *al-ʿajal al-ʾawwal*, *Alaydamul ʾislamiyah*, Islamic age. In the first period or the Pre-Islamic age, there was very little cultivation of science. Before the rise of Islam, the literary lore of the Arabs was confined to the exercise of imagination. There was an annual poetical competition in the renowned fair of *Ukaz*. Such poems as excelled others in the general competition were written with gold and were suspended on the roof of the *kaʿbah*. The poetical collection called *Sabʿa Muʿallaqa* or *Muʿallaqat*, i.e., seven suspended poems, which is still read by every Arabic scholar with enthusiasm, contains several of them.

The poetry of this period as well as of the age called *Mukhadramiyah* consists, first, of odes termed *Qasidah ʾiḥṣān*

which were regarded as complete poems, and which were all designed to be chanted or sung; secondly, of shorter compositions called *qit'ah* *قِطَاع* or pieces, many of which were also designed to be chanted or sung; and, thirdly, of couplets *bayt* or single verses. In the first of these classes are usually included all poems of more than fifteen verses; but a few ones consist of less than fifty verses or much more than a hundred. Of such poems none is believed to have existed of an age more than four or five generations before the advent of the Prophet.

The characteristics of the pre-Islamic poetry are generally the following:—They often contain such words as are very seldom used in modern productions and which bear much affinity with those of the Hebrew, Syriac and other ancient Semitic languages. The ideas or thoughts of these poems are very simple in nature, not having the sublimities and exquisite beauties which are seen in the productions of the Islamic period. Their themes generally consist of the following subjects:—on Hamishah (*حُمَيْشَة*) heroic deeds, Marish (*مَرِيش*) elegy, Hija (*هَجَا*) satire, Madh (*مَدَح*) eulogy, boasting of lineal descent, and very seldom on *Adab* (*أَدَب*), morality. Mr. Lane in the Preface of his Arabic Lexicon says, "The classical poetry is predominantly objective, sensuous, and passionate; with little imagination or fancy except in relation to phantoms or spectres, and to *jinn*, or *genii*, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors



of which, lacking the rude spirit of the Badawis, aimed chiefly at more elegances of diction and play upon words." "General-ly speaking, in the classical poetry," he continues, "the descriptions of nature, of the life of the desert, of night-journeys and day-journeys, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable."

As poetical thoughts generally keep pace with the progress of civilization in a country, the Arabic poems in point of thought seem to have been in gradual advancement in rhetorical beauties, figures, metaphors, etc., along with the progress of civilization. Hence we see a vast difference between the poems of the ancient, and those of the modern Arabic poets of Egypt, Spain, Syria and Persia, which are full of elegance and beauty. We may come to this conclusion by comparing *Hamdsah* (a collection of ancient classical poems by Abu Tammam) with the productions of later poets, such as *Al Mutanabbi*, Ibn Fariz of Egypt, Bahâuddîn Arnâi of Syria, etc. The present Arabic literary lore consists of several classes of writing: I. Poetry, which is divided into various kinds, viz.,

1. Qasidah, 2. Qit'ah, 3. Band, 4. Dubaib, 5. Uryûzah, 6. Ughnia, 7. Fard or single verses. II. Prose, which consists of 1. Maqamât,

2. Munâzarât, 3. Khutab, 4. History, 5. Biography, 6. Qasas.

The Arabic language, it is strange to say, like other Semitic

tongues, has no dramatical work. This defect is, however, made up in a way by *Maqámát*, *Munázarat* and *Qaṣaṣ* which shall be described hereafter.

The *Qaṣidah* is a long ode rarely exceeding the length of a hundred and twenty verses. The theme of the *Qasidahs* of the modern writers is generally eulogy of kings and grandees, satire, or elegy, while that of the ancient or pre-Islamic poets is description of natural scenery, hunting, nocturnal journey, qualities of horses, boasting of lineal descent, bravery, or heroic deeds, etc.

The first part or the beginning of a *Qasidah* is called *Tashbīb* (تشبيب) or *Nasīb* (نسيب) which describes the beauty of a beloved mistress and the ardour of love, emotions of the mind and the griefs experienced by a lover. In this part it is customary with the Arab poets to describe themselves as helpless lovers standing upon the ruins of the dwelling of their beloved mistresses and weeping and wailing for their departure from that place. The emotions excited by the fall of rain, the gloomy clouds and the flashing lightning, are often given vent to. The Arabs being a wandering nation always shift from one meadow to another, and leave the place of their temporary habitation in ruin. Such ruins called *atīlāl* (آطلال) are the chief theme of the poets.

The subjects of a *Qit'ah*, i.e., shorter poem or fragment consisting of only a few verses, are chiefly description of bravery, elegy, love, hospitality, morality, etc.

The *Band* is a composition of later poets evidently borrowed from the modern Persians. It consists of several stanzas, each ending either in the same verse which is repeated throughout the poem, or in the same rhyme. Its theme is generally natural scenery, such as beauties of the vernal season, and sometimes love or description of the beauty of the beloved, etc.

The *Dubait* is also a composition of the modern writers consisting of two verses, also borrowed from the Persians, as the name shows, which is a Persian word meaning a couplet. The Persians call such compositions *Rubd'z*.

The *Urjuzah* is a poem in the metre *rajaz*, being generally of didactic or descriptive kind.

The *Ughniya* is a short poem intended to be set to music or sung.

Among the pre-Islamic poets *Taabbata Sharra* is a renowned one. Many of his poetical productions are to be found in the *Hamasa*, the famous poetical collection by Abu Tammam. His productions are chiefly *Qit'as*. Very few of his *Qasidas* are extant. After him comes the celebrated poet *Imraul Qais* who was king of Kinda. He lived about 40 years before the advent of our Prophet. It is said that he had fallen in love with his cousin *'Unaizah*, the effect of whose beauty and love he describes in the *tashbib* to his famous *Qasidah* in the *Mu'allagat*. Among the authors of the Sab'a *Mu'allagat* (seven suspended poems, i. e.) poems suspended on the walls of

the *Ka'bah* for competition). *Iaruul Qais* is held to be superior to every one in eloquence, sublimity, etc. Next to him in rank is *Labid bin Rabia*. This poet is said to have flourished just before the promulgation of Islam. Hence it is held by some that he had the honour of seeing our Prophet and embraced the faith of Islam. Most of his poems are didactic, one of which had been admired by our Prophet himself for its wisdom.

Next to the above is *'Anar bin Kulsüm*, whose *Qaziduh* in the above collection is also admirable.

Among the modern or Islamic poets *Abu Nuwás*, *Abu Tammám*, *Buhturi* and *Mutanabbí* are held to have wonderful poetical genius. *Abu Nuwás* was one of the bards of the court of *Hárún-ur-Rashíd*. In some anecdotes it is stated that on one occasion the *Khalifah* (Caliph) heard a verse from one of his maid-slaves connected with a particular incident. The next morning he recited the verse in his court, asking *Abu Nuwás* and several other bards to compose verses impromptu in explanation of the secret allusion of the verse, in order to complete the sense. *Abu Nuwás*, without having any knowledge of the incident, instantaneously recited several verses which exactly described the occurrence.

*Abu Tammám* is one of the famous poets of the Islamic period. He flourished about the year 200 A.H. Besides his own productions, most of which are in the eulogy of the *Khalijahs*

and the grantees of his time, he is well known for the compilation of the *Hamdsah* a collection of poems of various description, most of which are productions of the pre-Islamic age. This work is one of the standard books of Arabic literature. Abu Tammām is said to have got by heart about 14,000 Arabic *Urjuzahs*, besides many *qasidahs* and *qit'ahs*. He praised the *Khalifah* in a *qasidah* and was in reward invested by him with the governorship of Mausil, but he did not live long to enjoy that honourable post. He died at Mausil in the year 281 A. H. in the month of dhilq'adah. His poetical productions are said to have not been compiled by him. They were collected and arranged in alphabetical order by Abu Bakr al-ghill. It was re-arranged by Ali bin Hamzatu'l Ispahani, according to the different classes of poetry.

After Abu Tammām comes About Tayyib Ahmad bin Al-Husain, surnamed Al-Mutanabbi. He was born in 303 A. H. in Kutāfah at a village of it called Kinda; hence he is sometimes called Al-Kindi. It is said that the father of Mutanabbi was a water-carrier at Kutāfah, but afterwards he emigrated to Syria with his son who was brought up there; and this is alluded to in the following couplet in the Satire of Mutanabbi:—

فنى لىلى بطلب النمل من الناس بكراً وشياً  
عاش حينئذ في الكوفة الى حينئذ مع الماء العذب

"What honour there may be for a poet who is solicitous for gaining honour day and night from the people. He lived

sometimes by selling water at Kúfah, and selling sometimes the water of the face (i.e., honour)." Similar satirical verses are said to have been applied to Abu Tammám.

The reason of the poet's being called *Al-Mutanabbí* (pretender of the prophetic mission) has been stated thus, that he once at *Bidíyát-us-samírdí* declared himself a prophet, and a large number of the people of *Basí Kalb* followed him, when *Abu Lu'lu*, the governor of *Himmas*, attacked and captured him. His followers were dispersed and he was imprisoned for a long time and made to renounce his false pretension. According to others the reason of his being called so is that he used to say that he was the first who adopted the title of a prophet in poetry.

He joined the court of *Amir Saifuddaulah 'Alí bin Hamadan* in 297 A. H., and wrote many *qasídahs* in his eulogy, in many of which he describes the *Amir's* expeditions against a Byzantine Christian king called *Dumustaq*. Afterwards he left the court of the *Amir* and proceeded to Egypt to join the court of *Káfir Ishshídi* in 316 A. H., who was a eunuch Abyssinian slave, and who after the death of his master had succeeded to his throne. In Egypt the poet lived for some time in the court of *Káfir*, and wrote many *qasídahs* in his eulogy. At first *Káfir* was very much pleased with him and promised to invest him with the governorship of some of his provinces, but seeing the independent and lofty spirit which his poetical productions

bespoke, and fearing that one who once pretended to be a prophet might as well raise his pretensions to the throne, he declined to fulfil his promise. Upon this Mutanabbi, being displeased with Kâtir, wrote several satirical *qasîdahs* against him, and left his court on the evening of the great festival called 'Idul Adha, in 346 A. H.

After the flight of Mutanabbi from the court of Kâtir, he sent several bodies of soldiers in all directions to seize and bring him back to the court; but they could not arrest the fugitive poet.

Mutanabbi describes his way when flying from Kâtir in a *qasîdah* which begins thus:—

إلى ما شاء الله من الأمان \* ندى لي  
إلى ما شاء الله من الأمان \* ندى لي

"Oh! every gracefully walking beautiful lady be sacrificed to every swift-paced camel." and ends with the satire of Kâtir

when he says—

نم الخريم على ليلى \* و قد نام قبل على الأكرى  
نم الخريم على ليلى \* و قد نام قبل على الأكرى

"And the slave was asleep, i. e., unaware of our night's journey; but he was already sleepy out of blindness and not out of real sleep."

After this Mutanabbi proceeded to Persia and visited the court of Aðuddaulah bin Buwaih-ad-Dailami, and praised him in many *qasîdahs*, and got rewards from him. Afterwards when he was returning from Persia and proceeding towards Bagdad, on

his way to Kúfáh, on the 8th of the month of Shá'bán 354 A. H., he was met by Fatik bin Abi Jahl-al-Asadi who attacked him with his followers, with the intention of taking him prisoner to the court of Káifur. Mutanabbi together with his son Muhassad and his slave Mufallah fell in the struggle. It is said that in the midst of the conflict, when Mutanabbi, perceiving the superiority of his opponent, resolved to take to flight, his slave seeing this observed, "Art not thou the same person that hast said—

فَالْخَيْلُ وَاللَّيْلُ وَالْبِدَاءُ تَعْرِفُنِي  
وَالْحَرْبُ وَالضَّرْبُ وَالْقُرْطَابُ وَالْقَلَمُ

'Verily the horse, the night, the desert, the battle, the sword, the paper, and the pen all know me?' Hearing this Mutanabbi turned back and rushed on his enemy and fell.

There is difference of opinion among the learned and scholars regarding the comparative merits of the poetical genius of Mutanabbi and Abu Tammám. According to many he excels Abu Tammám in the sublimity of thought and beauty of style.

Mutanabbi's productions are chiefly *qasidahs*, many of which are extempore, being composed impromptu in the presence of kings and Amirs at their bidding. The *qasidahs* composed by him in the description of expeditions of Saifuddaulah are very graphic.

The fine prose writing in Arabic is chiefly composed of rhymed sentences. The copiousness of the language and there



being the same derivative forms of different words, which are necessarily assonant to each other, facilitate the use of rhyme. Hence it may almost be said that in the later period there can scarcely be found any narration or oratory of the highest order which is not written in rhymed prose. This sort of prose writing, I may say, is just reverse to the blank verse of the European languages, as the latter has metre but no rhyme, and the former has rhyme without metre. Hence Mr. Thomas Chenery, the translator of the *Assemblies* of *Al-Hariri*, calls such sort of prose writing in Arabic a kind of poetry.

The *Magdmât* are generally written in the best style of rhymed prose. The character of a *Magdmât* is that a witty unscrupulous improviser or orator, wandering from place to place, and living on the presents which the display of his orations produces from the generous and tasteful, and a kind of *advi* or narrator who should be continually meeting with the other, should relate his adventures and repeat his excellent compositions, are imagined. It is called *Magdmât* or "Assembly," because the improviser is always introduced as making his appearance in some company of strangers, among whom the narrator happens to be, and astonishing them by his rhetorical orations and poetry. This is an advance towards the dramatic style in which the Arabic language is wanting. It will be readily understood that the rhetorician and the narrator are

only put forward to give liveliness to the compositions, and the object of the author is to display his eloquence, his poetical power and his learning.

The first writer of the *Maqámát* is Badíuzzaman Al-Hamdani, a native of Hamdan in Persia. In his *Máqamát* he has made Abul Fath Al-Iskandari as the hero or improvisating orator and 'Isa bin Hishám as the narrator. These *Maqámát*, though in themselves full of eloquence, are inferior to those of his imitator Al-Hariri, in point of rhetorical beauties.

Abu Muhammad Al-Qasim bin 'Ali bin 'Uthmán, surnamed Al-Hariri, a native of Basra, has written his *Maqámát* on the model of those of Al-Hamdani; but they are longer than Hamdani's *Maqámát* and full of eloquence, puns, plays upon words, figures, metaphors, and many other rhetorical beauties. There is no work in the Arabic language (excepting the holy Qurán, of course, which is held to be a miracle, and far superior to any human composition) which may approach this eminent work. The hero of his *Máqamát*, or as it has been styled the Wandering Improviser, is Abu Zaid of Sarúj, and the *rávi* or narrator is Hárís bin Hammám. Hariri was one of the nobles of Basra and was a great learned man; but he was not versed in improvisation as his predecessor Al-Hamdani. He was born at Basra in the year 446 A. H. (A. D. 1054 or 1055), and he died in 516 A. H. (A. D. 1121-22) in his native city. His life was therefore contemporary with the first crusade. The reason

of his being called Al-Hariri is, according to some, his having trade of *harir* or silk, and according to some others, his having been born at a village called Al-Harir. But it is more probable that it might have been on account of his father being engaged in that trade, for our author does not appear to have at any time had other than literary pursuits.

Next to the *Maqamat* come *Mundazari* or Controversies. This is a sort of writing in the form of a dialogue in which two persons are imagined disputing with each other on the merits and demerits of two different things, each trying to give preference to his own chosen object. This sort of writing is also written in rhymed prose, and speeches, argumentative and full of eloquence and rhetorical beauties, are said to have been delivered by both disputing parties. There are many *mundazari*, such as controversy between the Sword and the Pen, in which the comparative excellences of civil and military life are described; the controversy between the Flye and the Har, and so forth. In India several *mundazarihs* are extant, two of which are inserted by the celebrated Shaikh Ahmad Shirwani in his renowned compilation entitled *Nathatuli Yaman*. They are *munazari* or controversy between the Narcissus and the Rose, and between the Physician and the Astrologer, of which the latter is more argumentative and elegant. Another is *Ikhwanussafa*, a controversy between Reason and Instinct. In *Mundazari* as in *Maqamat* there are some poetical pieces interspersed hither and thither.

Besides the *Maqámát* and *Munázarat*, the *Khutab* or sermons also form a part of Arabic literature. These are generally collections of eloquent addresses containing admonitions and warnings tending to moral instruction. They are also generally written in rhymed prose in which a great deal of the power of eloquence and oration is shown. Among such writings is *Atwáqudhdhahab* by Az-Zamakhshari, a celebrated commentator of the Qurán and a great Arabic grammarian. This book, though short, excels many eminent authors in point of eloquence of diction.

The writers of historical and biographical works also sometimes indulge in showing their rhetorical powers and eloquence. The *History of Tímúr* (Tamerlane), by Ibn 'Arabsháh, the *Tárikh-i-Yamíní* (history of Sultan Mahmud) by Utbí, a writer contemporaneous with the Sultan, *Nafhuttib* (history of Spain during the Muhammadan rule) by Almagri, may serve as specimens. Regarding the history of Tímúr, Mr. Chenery says: "This composition which approaches nearer to the epic poem than any in the language, is one of the latest productions of the great ages of Arabian literature. Sir W. Jones bears witness to the genius of the author..... In this work rhyme and assonance abound with luxuriance, that almost oppresses the reader, and the employment of such a style by an author of originality and genius, who had before him the greatest productions of his predecessors, shows how deeply rooted

in the nature of the people was the sentiment for unmetrical cadence."

Among the *Qasas* or the works of fiction are the famous *Air Lallah* or the Arabian Nights' entertainments and the story of Shaddad bin 'Antara. The latter is in a classical style, full of elegance and beauty. It contains fine poetical pieces quoted at proper places. The former is composed in a very homely style, and the language is colloquial and flowing. It has also fine happy poetical pieces of different authors quoted in proper places, which add much to the beauty and give pleasure to the reader. Some hold that the Arabian Nights has been composed under the auspices of the Caliphs of Baghdad, of the social refinement and the splendour of whose courts it gives such lively pictures as are exhibited in many of its tales. But according to some it is a subsequent production, because it contains many stories of a later period.



# GRAMMAR

OF

## ARABIC LANGUAGE

### PART I

#### ORTHOGRAPHY

There are twenty-eight letters in the Arabic alphabet all of which are considered consonants. They are arranged in the following order:

#### *Detached*

*form.*

*Names.*

ا

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Names.	Detached form.	Combined forms:		
		Initial.	Medial.	Final.
Namas.	ش	شرف	كشفت	نقش
Shin	ص	صدق	فصل	قتص
Sād	ض	ضرب	نضرب	حضر
Dād	ظ	عظ	عظ	خظ
Tā	ط	علم	كظم	يظ
Zā	ع	عرب	كعب	يظ
'Ain	ح	عرب	شفت	كفت
Ghain	غ	فكر	كثر	خلق
Fā	ق	قتل	نقل	دق
Qāf	ك	كفل	شكل	ذيل
Kāf	ل	ليل	علم	نظم
Lām	م	عوم	حمر	عش
Mīm	ن	نور	كثر	دور
Nūn	و	وز	حول	عند
Wāw	ز	ضم	كيل	خبي
Hā	ي	يد	كيد	
Yā	ي			

These letters are sometimes used for numerical purposes, there being a fixed value for each. They are then arranged in the following order:

ع	ن	م	ل	ك	ي	ز	ح	ظ	د	ج	ب	ا
١٠	٢٠	٣٠	٤٠	٥٠	٦٠	٧٠	٨٠	٩٠	١٠٠	٢٠٠	٣٠٠	٤٠٠
٥٠٠	٦٠٠	٧٠٠	٨٠٠	٩٠٠	١٠٠٠	١١٠٠	١٢٠٠	١٣٠٠	١٤٠٠	١٥٠٠	١٦٠٠	١٧٠٠



These are often collected in the following eight mnemo-

technical words: —

أبجد حروف مقطعة يرفق بثمان

This order differs from that given in the alphabet, and nearly corresponds with that of the Hebrew, Greek and Syriac alphabets.

Among these twenty-eight letters, three, viz., ع - ه - و are called (حروف الله) *firm letters*; and the rest (سائر) *strong* or *perfect*.

There are certain marks or vowel-points without the aid of which no letters can form words or syllables. They are called (حركات), or *Motions*; they are respectively termed (فتحة) *Dammah* (ـَ), (كسرة) *Fathah* (ـِ), and (ضمة) *Kasrah* (ـُ). Any letter bearing one of these vowel-points is called (متحرك) *movable*. A letter which has no vowel-point is called (ساكن) *quiescent* or *inert*. The sign of quiescence (ـْ) is called *jazm*. When two letters coalesce together, this is called (إدغام) *Duplication*. The sign of a *duplication* (ـّ) is termed *تشديد* *Tashdid*, as وّ for وو.

The letter (و) *Waw* is held to be homogeneous to *Dammah* (ا) *Alif* to *Fathah* and *Ya*, (ي) to *Kasrah*.

When a quiescent *firm letter* is preceded by a homogeneous vowel-point, it is called *ممدود* "prolonged," because they then prolong the sound of the preceding vowel, as in وّ, لا and

... the ... ..

When the letter ... ..

### Chapter 11

When a ... ..

1 When ... ..

not take the form of any infra letter, being written only in its ordinary form, as <sup>أ</sup>جـ<sup>1</sup>

The *hamzah* of the word *بنى* (son) is omitted in writing, when the name of the father follows in apposition, as *بنى زيد* (Zaid, the son of 'Amar), otherwise it must be retained in writing as *بنى أخيه* (Zaid the son of our brother).

When an *Alif* is got by a change from the letter *ع* or when it is the fourth or above the fourth letter of a word and not preceded by a *ع*, it is written in this form (*ع*), as *عوى* and *عظمى*; otherwise it is written in the ordinary form of *Alif* (ا), as *عوا*, originally *عوى* and *عظمى* originally *عوى*.

The letters are divided into the following five classes according to the organs of speech by which they are pronounced :

- (1) Six gutturals, viz., *أ* *ح* *ع* *هـ* *خ* and *ي*.
- (2) Four labials, viz., *ب*, *ف*, *م* and *پ*.
- (3) Four palatals, viz., *ج*, *س*, *ش* and *ص*.
- (4) Eight dentals, viz., *ط*, *ث*, *د*, *ذ*, *ن*, *ت*, *ظ* and *س*.
- (5) Six linguals, viz., *ز*, *ر*, *س*, *ي*, *و* and *ي*.

The last two classes are called *Solar* letters and the rest *Lunar*. When the definite article *ال* (the) is prefixed to a word commencing with a *Solar* letter, the final *ل* of the article loses its sound and takes that of the letter it precedes; thus *الرجل* (Ar-rahmān), *الشيء* (Ash-shams), *الصفحة* (As-safīhah).

<sup>1</sup> It is to be borne in mind that in all these cases the crooked mark is put above the letter.

The vowel-points of the last letter of a word, are often read with a *Nūnātion*, called *Tanween*, to indicate which double vowel-points are put over the letter, as *زيداً - زيدٌ - زيد*.

The vowel *Pathah* with *Tanween*, requires the letter *Alif* which does not, however, prolong the sound of the final syllable. The *Alif* is not required when the noun ends with the letter *ā* or with a *hamzah* as *حكماً - امرٌ*.

The letter *alef* is written at the end of the proper noun *عمرو*, without in any way affecting the sound of *tanween*, to distinguish it from the name *عمراً* *Umera*; but it is not required when the *tanween* is accompanied by a *fathah* as *عمراً*.

The letters which have dots are termed *معجمة* and those without dots are called *مهملة*. The term *حروف المعجم* is sometimes applicable to the whole alphabet.

## PART II

### ETYMOLOGY

### Parts of Speech

In Arabic, there are three parts of speech, *viz.*, (نَاسِ) the Noun, (فِعْل) the Verb, and (حَرْف) the Particle.

A noun (نَاسِ) is defined as a self-significant word having no reference to past, present or future tenses, as *فَرَسٌ* "a horse," *يَتِيمٌ* "to kill," *جَسَدٌ* "good."

A verb (فِعْل) is defined as a self-significant word having reference to past, present or future tenses, as *قَتَلَ* "he killed," *يَقْتُلُ* "he kills or shall kill."

A particle (حَرْف) is a con-significant word which depends on another word for its signification, *i.e.*, it does not convey any complete meaning until another word be added to it.

As *عَلى* "from," *الى* "to," *عَلى* "upon."

These have no complete meaning until they are joined with

a noun, as :—

*مِنَ الْبَيْتِ* "From the house,"  
*عَلى السَّطْحِ* "Upon the roof,"  
*الى السُّوقِ* "To the market."

<sup>1</sup> In Arabic the term *نَاسِ noun* includes the pronouns as well as verbs in the inductive mood, adjectives, participles, and some of the adverbs.

Here the nouns الدَّار "the house," السَّطْح "the roof," etc., have been added to the particles عَلَى — مِنْ, etc., to give them some complete meaning.

Among these parts of speech, the verb being most important, we will begin with it.

### VERBS

Arab grammarians divide the verb into ماضِي (Preterite), مضارع (Aorist), and امر (Imperative).

The Preterite (ماضي) is a verb which signifies the occurrence of an event in the past time, as ضَرَبَ "He struck." It is used for the Present Perfect tense also.

The Aorist (مضارع) is a verb which signifies the occurrence of an event whether in the present or future time; as يَضْرِبُ "He strikes or shall strike."

The Imperative (امر) is a verb by which a second person is commanded to perform an action, as اِضْرِبْ "Strike."

Each of the verbs, preterite and aorist, is either لازم (neuter) or متعدي (transitive), as ضَرَبَ زَيْدٌ نَامَ Zeid slept, ضَرَبَ زَيْدٌ عَمْرًا "Zeid struck 'Amr.'"

Again the transitive verbs are either معروف (of the active voice), or مجهول (of the passive voice).

The Active (معروف) is that which is attributed to the agent (فَاعِل) or person doing the action, as ضَرَبَ زَيْدٌ "Zeid struck."

or the speaker along with others.

of both the genders, hence it is sometimes termed *مكتسب* of the first person plural, which is common to the dual and plural person singular of the masculine gender, and ending with the *U*, beginning, as usual in Arabic Grammar, with the third The following is the paradigm of the inflection of Preterite leaving thirteen.

common to both genders ; whence it follows that five are lost, same inflection of the second person in the dual number is also applicable to the dual and plural of either genders, and the being common to both genders, and the same number being person has only two inflections, the singular first person the feminine gender of each of the three persons ; but the first and plural of the masculine gender, and the same number for for each of the three persons, i.e., three for the singular, dual, feminine gender, it follows that there should be six inflections to eighteen ; for, as the Arabians recognise the dual number and Hence, the inflection of Arabic verbs ought to have amounted also in Arabic three Numbers, viz., singular, dual, and plural. The Arabic verbs have a distinction of Gender. There are

#### PRETERITE

is struck."

( *مفعول* ) person or thing, suffering the action : *ضرب زيد* " Zeid The passive ( *مفعول* ) is that which is attributed to the object

## PRETERITE ACTIVE

## Paradigm (A)

Plural.	Dual.	Singular.	Gender.	Person.
فَعَلُوا <sup>١</sup>	فَعَلَا	فَعَلَ	Masc.	3rd.
فَعَلْنَ	فَعَلْنَا	فَعَلْتُ	Fem.	„
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	Masc.	2nd.
فَعَلْتُنَّ	„	فَعَلْتِ	Fem.	„
فَعَلْنَا	-	فَعَلْتُ	Common.	1st.

## THE PRETERITE OF THE PASSIVE VOICE

## ماضي مجبـول

A ماضي مجبـول or preterite of the passive voice, is formed from the active voice by putting a *ḍammah* to the first and a *kasrah* to the medial letter in trilateral verbs ; and in verbs composed of four, five or six letters, the final letter but one gets a *kasrah* and all other movable letters preceding it are *ḍammated*, as

from فَعَلَ we get فُعِلَ

فَعَلْنَا    فُعِلْنَا

افْعَلْ    اُفْعِلْ

اسْتَفْعَلْ    اُسْتُفْعِلْ

<sup>1</sup> An *Alif* is written in the plural, which is, however, not pronounced.



Paradigm (B)

Person.	Gender.	Singular.	Dual.	P plural.
3rd.	Masc.	مَلِكٌ	مَلِكَيْنِ	مَلِكًا
"	Fem.	مَلِكَةٌ	مَلِكَتَيْنِ	مَلِكَةً
2nd.	Masc.	مَلِكٌ	مَلِكَيْنِ	مَلِكًا
"	Fem.	مَلِكَةٌ	مَلِكَتَيْنِ	مَلِكَةً
1st.	Common.	مَلِكٌ	مَلِكَيْنِ	مَلِكًا

The affirmative form is known in Grammar by the term *مُثَبِّتٌ* *mutthbat*, and is changed into the *مُنْفِي* *manfi*, or negative form by prefixing the negative particles لا (not), as مَا *ma*, or لا *la* "He did not strike."

AORIST

The *مَجْرَى* or *aorist*, has eleven variations of inflection, four of these being common to the remaining seven (of eighteen). It is formed from the preterite by prefixing to the different persons one or other of the letters ا - و - ي - ع collected in the motto-technical word *أوي* and by changing the final *fathah* of the singular to *dammah*, except in the singular second person feminine, and in the dual and plural masculine of the 3rd and 2nd persons by adding a servile *nun* called *nunul-'irab* (نون الإعراب). On suffixing

there minus the pronominal suffixes (ت. ث. هـ. ن. م. ي. نون) are rejected from the preterite and the first radical of the trilateral verb becomes quiescent. The aorist of the verb whose past tense is composed of four letters, has the sign of the aorist moved with dammah, as from كَشَرَجُ aorist يَكْشِرُجُ from كَرَّجَ aorist يَكْرُجُ.

On prefixing the sign of aorist, the servile hamzah from the beginning of the preterite (if there be any) is omitted, as from كَرَّجَ aorist يَكْرُجُ. كَشَرَجُ aorist يَكْشِرُجُ.

The penultimate letter of the aorist of a preterite composed of more than three letters, receives always a kasrah, except when the preterite begins with the servile ت in which case it gets fathah, as from كَشَرَجُ aorist يَكْشِرُجُ and from تَكَبَّدَ aorist يَتَكَبَّبُ.

### Aorist Active

#### Paradigm (V)

Plural.	Dual.	Singular	Gender.	Person.
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	Masc.	3rd.
يَفْعَلْنَ	يَفْعَلَانِ	يَفْعَلُ	Fem.	"
تَفْعَلُونَ	"	"	Masc.	2nd.
تَفْعَلْنَ	"	تَفْعَلِينَ	Fem.	"
نَفْعَلُ	—	أَفْعَلُ	Common.	1st.

The particles **س** and **سَوْفَ** preceding the aorist only restrict it to future, as **سَوْفَ يَضْرِبُ** "He will soon strike," "He will strike," (at some remote future time). The negative particles **لَا** and **لَوْ** are also prefixed to the aorist, as **لَا يَضْرِبُ** "He does not or will not strike."

When the particle **لَمْ** is prefixed to the aorist, the last letter receives a *jam* and all the servile *nuns* of the dual of the 3rd and 2nd persons, masculine and feminine, and of the masculine plural of the 3rd and 2nd persons and of the singular of the 2nd person feminine are dropped. The particle **لَمْ** gives the aorist the meaning of a negative preterite, as **لَمْ يَضْرِبْ** "He did not do." The aorist is then termed **لَمْ يَضْرِبْ** *نفي*

### Paradigm (D)

Person.	Gender.	Singular.	Dual.	Plural.
3rd.	Masc.	لَمْ يَضْرِبْ	لَمْ يَضْرِبَا	لَمْ يَضْرِبُوا
"	Fem.	لَمْ يَضْرِبِي	لَمْ يَضْرِبَا	لَمْ يَضْرِبْنَ
2nd.	Masc.	لَمْ يَضْرِبْ	لَمْ يَضْرِبَا	لَمْ يَضْرِبُوا
"	Fem.	لَمْ يَضْرِبِي	لَمْ يَضْرِبَا	لَمْ يَضْرِبْنَ
1st.	Common.	لَمْ يَضْرِبْ	لَمْ يَضْرِبَا	لَمْ يَضْرِبُوا

1 The *nuns* in **لَمْ يَضْرِبْ** and **لَمْ يَضْرِبْ** not being *nathu-ṭab* but pronominal suffixes are not dropped.

When the **لا** (لَا of prohibition) is prefixed to the aorist, the last letter receives a *jazm*, and *nūns* called **نون الاعراب** are dropped. The aorist thus gets a prohibitive meaning, as **لَا يَفْعَلُ** "Let him not do;" **لَا تَفْعَلُ** "Do not thou."

### Paradigm (E)

Plural.	Dual.	Singular.	Gender.	Person.
لَا يَفْعَلُوا	لَا يَفْعَلَا	لَا يَفْعَلُ	Masc.	3rd.
لَا يَفْعَلْنَ	لَا تَفْعَلَا	لَا تَفْعَلُ	Fem.	„
لَا تَفْعَلُوا	لَا تَفْعَلَا	لَا تَفْعَلُ	Masc.	2nd.
لَا تَفْعَلْنَ	لَا تَفْعَلَا	لَا تَفْعَلِي	Fem.	„
لَا تَفْعَلُ	لَا تَفْعَلُ	لَا أَفْعَلُ	Common.	1st.

**لِ** (called **لام الامر**) may be prefixed to the persons of the aorist, except the 2nd persons of the active voice, when the last letter, as above, receives a *jazm*, and the **نون الاعراب** are dropped. The aorist thus gets an imperative sense, as **لِيَفْعَلْ**. "Let him do."

This **لِ**, however, often becomen quiescent when **ف** or **و** is prefixed to it, as **وَلِيَفْعَلْ** and **فَلِيَفْعَلْ**.

## Paradigm (F)

Person.	Gender.	Singular.	Dual.	Plural.
3rd.	Masc.	يَقُولُ	يَقُولَانِ	يَقُولُونَ
"	Fem.	يَقُولُ	يَقُولَانِ	يَقُولْنَ
1st.	Common.	يَقُولُ	يَقُولَانِ	يَقُولُونَ

The negative particle <sup>لَا</sup> being prefixed to the aorist, the *dāmanah* of the last letter is changed to *fathah*, and the final *nūns* (نوني الأعراب) are dropped in the manner above stated. It restricts the aorist to the future adding to it an emphatic signification, as <sup>لَا</sup>يَقُولُ, He certainly will not do.

## Paradigm (G)

Person.	Gender.	Singular.	Dual.	Plural.
3rd.	Masc.	يَقُولُ	يَقُولَانِ	يَقُولُونَ
"	Fem.	يَقُولُ	يَقُولَانِ	يَقُولْنَ
2nd.	Masc.	يَقُولُ	يَقُولَانِ	يَقُولُونَ
"	Fem.	يَقُولُ	يَقُولَانِ	يَقُولْنَ
1st.	Common.	يَقُولُ	يَقُولَانِ	يَقُولُونَ

When the <sup>لَا</sup>يَقُولُ (*heavy*, i. e., doubled *nūn*) or the <sup>لَا</sup>يَقُولُ (*light*, i. e., single quiescent *nūn*) with the <sup>لَا</sup> called *al-lām* (emphatical *lām*) in the beginning, are affixed to the aorist, it gets an emphatic sense.

In entering the *قون* *كَيْفَ* to the garden, an additional *قون* is inserted before the *قون* in the feminine plural of the 3rd and 4th persons, thus the 3rd and 4th persons are *قون* *قون* *قون*. The *قون* *قون* (*قون* *قون*), is added in the 3rd and 4th persons in the singular and plural masculine, to the singular of the 2nd and 3rd persons, and to the 3rd person, in the plural.

قون *قون* *قون*

Person.	Gender.	Singular.	Person.	Gender.
قون <i>قون</i>	قون <i>قون</i>	قون <i>قون</i>	قون	قون
قون <i>قون</i>	قون <i>قون</i>	قون <i>قون</i>	قون	قون
قون <i>قون</i>	قون <i>قون</i>	قون <i>قون</i>	قون	قون
قون <i>قون</i>	قون <i>قون</i>	قون <i>قون</i>	قون	قون
قون <i>قون</i>	قون <i>قون</i>	قون <i>قون</i>	قون	قون

قون *قون* *قون*

Person.	Gender.	Singular.	Person.	Gender.
قون <i>قون</i>	قون	قون <i>قون</i>	قون	قون
قون	قون	قون <i>قون</i>	قون	قون
قون <i>قون</i>	قون	قون <i>قون</i>	قون	قون
قون	قون	قون <i>قون</i>	قون	قون
قون <i>قون</i>	قون <i>قون</i>	قون <i>قون</i>	قون	قون

The Imperative is formed from the 2nd person of the aorist of the active voice, by omitting the sign of the aorist, and putting a *jazm* over the final letter, and prefixing a prohibitive *hamzah* called *hamzat-ul-wasl*, in case the first letter be quiescent. This *hamzah* has always *kasrah*, except when the second radical is moved with *ḍammah*, in which case, it is moved with *ḍammah*: as from *كُنْ* we get *كُنْ* and from *كُنْ* we get *كُنْ*. The *hamzat-ul-wasl* is, however, dropped in reading, when *ب* - or any other particle or combining word preceded the imperative, as *يَكُنْ - كُنْ - كُنْ*.

When, however, the first letter after the omission of the sign of the aorist, is not quiescent, the imperative will be formed by only putting a *jazm* over the final letter, as from <sup>جَزْمٌ</sup> *جَزْمٌ* we get <sup>جَزْمٌ</sup> *جَزْمٌ*.

Plural.	Dual.	Singular.	Gender.
أَصْنَانٌ	أَصْنَانِ	أَصْنَانٌ	Masc.
أَصْنَانٍ	أَصْنَانِ	أَصْنَانٍ	Fem.

Like the socialist, the imperative sometimes takes the paragonical *nun*, as *das* I.

## PARTICIPLES

(1) *Active Participle or Noun of Agency*

The Participle Active of the Triliteral Verb, is of the form of فاعِلٌ, as in the paradigm.

Plural.	Dual.	Singular.	Gender.
فَاعِلُونَ	فَاعِلَانِ	فَاعِلٌ	Masc.
فَاعِلَاتٌ	فَاعِلَتَانِ	فَاعِلَةٌ	Fem.

In the other conjugations this participle is formed by changing the sign of the aorist of the *active* voice into, مِ (ميم مضموم) *mim* moved with *ḍammah*, and ending the word with a *tanween*, as from يُجَنِّبُ we get مُجَنِّبٌ.

(2) *Passive Participle or Noun of Object*

The Participle Passive of the Triliteral Verb, is of the form of مَفْعُولٌ as in the paradigm.

Plural.	Dual.	Singular.	Gender.
مَفْعُولُونَ	مَفْعُولَانِ	مَفْعُولٌ	Masc.
مَفْعُولَاتٌ	مَفْعُولَتَانِ	مَفْعُولَةٌ	Fem.



In the other conjugations it is formed by changing the sign of the aorist of the passive voice to ( *مضارع* ) *intm* moved with *qamnah*, giving *tanween* to the end, as from *نَحْنُ* we get *نَحْنُ*.  
 Obs. The Arabic verbs have, as already stated, only two tenses, viz., the Preterite or past tense and the Aorist which is common to the present and future. The other tenses are formed by means of auxiliary verbs, as *ضَرَبَ* "He had struck;" *يَضْرِبُ* "He was striking;" etc. [*For the Moods and Tenses, vide Syntax.*]

#### CLASSIFICATION OF VERBS ACCORDING TO THE NUMBER OF RADICAL LETTERS

The root of the Arabic verb is ascertained by referring to the 3rd person singular masculine of the preterite ( *ماضٍ* ). The Arabic roots are either trilateral or quadrilateral. The former are of more frequent occurrence than the latter. Again each of the trilateral and quadrilateral verbs is either primitive or derivative. Hence it follows that the Arabic verbs must be of four classes, viz:—

- (I) Primitive Trilateral.
- „ Quadrilateral.
- (II) „ „
- (III) Derivative Trilateral.
- „ „
- (IV) Quadrilateral.

I. The Primitive Triliteral (ثَلَاثِي مُجَرَّد) is a verb whose 3rd person masculine singular of the preterite, consists of three radical letters, as نَصَرَ on the measure فَعَلَ<sup>1</sup>

II. The Primitive Quadriliteral (رَبَاعِي مُجَرَّد) is that which consists of only four radical letters, as نَحَرَ on the measure of فَعَّلَ.

III. The Derivative Triliteral (ثَلَاثِي مَرِيدِي) is that which besides the three radical letters, has one or more servile letters, as اجْتَنَّبَ on the measure of اِفْعَلَ, where ن ج and ب are radical and the rest servile.

<sup>1</sup> To distinguish the serviles from the radicals, Grammarians use the verb فَعَلَ (he made) as paradigm of the triliteral verb. Hence, those letters which are in the positions of ف, ع, and ل, are taken as radical, while the remaining are considered servile; for instance, in اجْتَنَّبَ which is on the measure of اِفْعَلَ, the letters ج, ن, and ب, occur in the place of ف, ع, and ل, and are therefore radicals, the remaining letters, ا and ت being servile.

In triliterals the first radical is called the فاء كلمة or the *Fā* of the root, the second the عين كلمة or the *ʿAin* of the root, and the third the لام كلمة or the *Lām* of the root. In quadriliterals, the model being فَعَّلَ, the first radical is called فاء كلمة, the second عين كلمة, the third لام اول or *Lām* the first and the fourth لام ثاني or *Lām* the second. The servile letters are taken out of the letters composed in the word مَالَتُمُونِيَا.

IV. The Derivative Quadrliteral (مربعي) is a verb, which besides the four radical letters, contains one or more servile letters as **يُسَيِّرُ** on the measure of **يَفْعَلُ**. In this the letter **و** is servile, and the rest radical.

#### PRIMITIVE TRILITERAL

The preterite of the primitive triliteral has three forms, viz. :—

- (1) **فَعَلَ**, (2) **فَعَّلَ**, (3) **فَعَّلَ**

Again, the aorist of the first form (of preterite) is of three forms, viz. :—(1) **فَعَلَ**, (2) **فَعَّلَ**, (3) **فَعَّلَ**

That of the second form, of two forms, viz. :—(1) **فَعَلَ**

And that of the third form, of only one form, viz. :—**فَعَّلَ**

Hence the primitive triliteral verbs have six forms, distinguished by the vowels of their medial radicals, the (معي كلة) ١

viz. :—

- |     |                |                |    |                |                |
|-----|----------------|----------------|----|----------------|----------------|
| (1) | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> | as | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> |
| (2) | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> | as | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> |
| (3) | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> | as | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> |
| (4) | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> | as | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> |
| (5) | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> | as | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> |
| (6) | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> | as | <b>فَعَّلَ</b> | <b>فَعَّلَ</b> |



يَعْمَلُ فَعَلًا

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
فَتَحَ	يُفَتِّحُ	مُفَتِّحٌ	فُتِحَ	يُفْتَحُ	مُفْتَحٌ	اِفْتَحْ	مُفْتَحٌ to open

1 Verbs of this form have generally a *guttural* for their 2nd or 3rd radical..

(4) يَعْمَلُ فَعَلٌ

Active.			Passive.			
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.
$\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$ $\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$	$\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$ $\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$	$\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$ $\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$	$\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$ $\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$	$\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$ $\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$	$\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$ $\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$	$\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$ $\begin{array}{l} \text{A}^{\prime} \text{A}^{\prime} \\ \text{A}^{\prime} \text{A}^{\prime} \end{array}$
						Infinitive.
						to hear

## (5) يَقْلُ - فَعَلَ

Active.			Passive.			Imperative.	Infinitive.
Proterite.	Aorist.	Participle.	Proterite.	Aorist.	Participle.		
حَسِبَ	يَحْسِبُ	حَاسِبٌ	حُسِبَ	يُحْسَبُ	مُحْسَبٌ	اِحْسِبْ	حِسَابٌ to compute

(6) يَقْلُ - فَعَلَ<sup>1</sup>

Active.			Passive.			Imperative.	Infinitive.
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.		
كَرَّمَ	يَكْرُمُ	كَرِيمٌ	This form has no passive voice.			اَكْرَمْ	كَرْمٌ to be generous

<sup>1</sup> Verbs of this form are always intransitive and indicate a permanent or a naturally inherent quality; as كَرَّمَ He is fat; حَسِبَ He is beautiful. Hence this form has no passive voice nor the participle of the active voice, the place of the latter being supplied by the simple attributive adjective of the form of فَعِيلٌ

## Primitive Quadriliteral

It has only one form, viz., (فعل) <sup>فعل</sup>فعل - <sup>يعمل</sup>يعمل

Active.			Passive.		
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.
فعل	يدفع	مدفع	فعل	يدفع	مدفع
			Imperative.	Infinitive.	
			فعل	فعل to revolve	

## Derivative Trilateral

There are twelve forms of it, viz., (1) <sup>فعل</sup>فعل - <sup>يعمل</sup>يعمل

Active.			Passive.		
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.
فعل	يعمل	معمل	فعل	يعمل	معمل
			Imperative.	Infinitive.	
			فعل	فعل to change	

[illegible]

Active.		Passive.			Infinitive.	Imperative.	to honor
1st.	Aorist.	Participle.	Pretorite.	Aorist.			
أَكْرَمَ	يَكْرِمُ	مُكْرِمٌ	أَكْرَمَ	يَكْرِمُ	مُكْرِمٌ	أَكْرِمْ	أَكْرَمَ



(4)  $\text{Fe}^{2+} - \text{Fe}^{3+}$  (تھیل)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
قبِلَ	يُقبِلُ	مُقبِلٌ	قبِلَ	يُقبِلُ	مُقبِلٌ	اقْبَلْ	مُقبِلٌ to accept

(5) يَفْعُلُ - تَفْعُلُ (تَفْعُلُ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
فَعَّلَ	يُفَعِّلُ	مُفَعِّلٌ	فُعِّلَ	يُفَعِّلُ	مُفَعِّلٌ	فَعِّلْ	فَعْلٌ to oppose each other



(8) <sup>ʔ</sup>أَسْتَعِظُ (استعظ) (ʔ)

Active.			Passive.		
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.
أَسْتَعِظُ	أَسْتَعِظُ	أَسْتَعِظُ	أَسْتَعِظُ	أَسْتَعِظُ	أَسْتَعِظُ
			Imperative.	Infinitive.	
			أَسْتَعِظُ	أَسْتَعِظُ to ask for help	

(9) <sup>ʔ</sup>أَسْأَلُ (اسأل) (ʔ)

Active.			Passive.		
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.
أَسْأَلُ	أَسْأَلُ	أَسْأَلُ	أَسْأَلُ	أَسْأَلُ	أَسْأَلُ
			Imperative.	Infinitive.	
			أَسْأَلُ - أَسْأَلُ	أَسْأَلُ to be red	

يُشَاكِلُ - اشْتَكَلَ (اِشْتِكَالًا) (10)

Active.			Passive.			Imperative.	Infinitive.
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.		
اَدَّهَمَ	يُدَّهَمُ	مُدَّهَمٌ	اُدَّهِمَ	يُدَّهَمُ	مُدَّهَمٌ	اَدَّهَمِ - اُدَّهِمِ	اِدَّهَمَ to be very black

يُقْعِلُ - اِقْعَلَ (اِقْعَالًا) (11)

Active.			Passive.			Imperative.	Infinitive.
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.		
	اَعْلَمَ	يَعْلَمُ		مَعْلَمٌ	اُعْلِمَ		
اَعْلَمَ	يَعْلَمُ	مَعْلَمٌ	اُعْلِمَ	يُعْلَمُ	مُعْلَمٌ	اَعْلَمْ	اَعْلَامٌ to mount a camel by the neck

(12) يَقْعُرْ عَلْ اَدْعُوْعَلْ (اَدْعِيْعَالْ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
اَخْشَوْشُنْ	يَخْشَوْشُنْ	مَخْشَوْشُنْ	اَخْشَوْشُنْ	يَخْشَوْشُنْ	مَخْشَوْشُنْ	اَخْشَوْشُنْ	اَخْشِيْعَالْ to be very harsh

Seven of these forms (from the sixth to twelfth) begin with the *hamzah* called *الوصل*, prosthetic *hamzah*, which remains mute at its junction with the preceding word; as فَاسْتَعْرَضْ is pronounced فَاسْتَعْرَضْ. But the *hamzah* at the beginning of اَدْعُوْعَلْ (the third form) not being a prosthetic *hamzah*, is called اَلْقَطْع and consequently is pronounced at its junction with the preceding word, as فَاقْرَأْ.



يَعْمَلُ (أَعْمَلَ) (2)

Active.			Passive.		
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.
أَعْمَلَ	يَعْمَلُ	مَعْمُولٌ	أُعْمِلَ	يُعْمَلُ	مُعْمَلٌ
			Imperative.	Infinitive.	
			أَعْمَلْ	أَعْمَالٌ to throng	

يَعْمَلُ (أَعْمَلَ) (3)

Active.			Passive.		
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.
أَعْمَلَ	يَعْمَلُ	مَعْمُولٌ	أُعْمِلَ	يُعْمَلُ	مُعْمَلٌ
			Imperative.	Infinitive.	
			أَعْمَلْ - أَوْشِعْ	أَوْشِعْ horriolation	

GENERAL SIGNIFICATIONS AND PECULIARITIES OF THE PRIMITIVE  
TRILITERAL FORMS

فَعَلَ يَفْعُلُ

The general tendency of this form is transitive as عَسَلَ, he washed (aorist يَغْسِلُ); جَذَبَ, he absorbed (aorist يَجْذِبُ).

فَعَلَ يَفْعُلُ

The tendency of this form is intransitive, especially when its infinitive is of the measure فَعُولٌ, as خَرَجَ, he came out; infinitive خُرُوجٌ, to come out; yet transitive verbs of this form are not very rare either, as نَصَرَ, he helped; infinitive نَصْرٌ, or نَصْرَةٌ.

فَعَلَ يَفْعُلُ

This form comprises such verbs as شَفَى, sickness, cure, grief, cheer, colour, deformity, and a description of an accidental personal quality, as مَرَضَ, he became sick; فَرِحَ, he was glad; بَرِيءَ, he was cured; حَزِنَ, he became sorrowful; كَدَرَ, he was dark; عَوَّرَ, he became blind of one eye; عَرَجَ, he became lame; بَلَغَ, he had open eye-brows.

فَعَلَ يَفْعُلُ

This form has a literal peculiarity, viz., any verb formed on this measure must have a guttural letter for its second or third





وَفَقَّ , it became agreeable ; وَرِثَ , he inherited ; وَغَرَ , he became angry ; وَكَلَ , he was fascinated ; وَلَعَ , he eagerly desired ; وَلَغَ , he lapped water with his tongue ; وَجَرَ , he conceived enmity ; وَهِنَ , he was weak ; وَبَقَ , he perished ; وَصَبَ , he was ill ; وَغَمَ , he wished prosperity to such a one.

### GENERAL SIGNIFICATIONS AND PECULIARITIES OF THE DERIVATIVE TRILITERAL FORMS

#### تَفْعِيلٌ

1. The general tendency of this form is causative ; thus عَلَّمَ , he knew ; عَلَّمَ , he caused to know, or taught.

Again when a neuter or intransitive verb is brought to this form, it becomes active or transitive, as فَرَّحَ , he became glad ; becomes فَرَّحَ , he gladdened or made glad.

2. (تصيير) The agent making the object bear or possess a thing expressed by the primitive, as وَثَّرَ الْقَوْسَ , I strung the bow, or made it bear a وَثْرَ or string.

It sometimes implies the agent himself possessing a thing signified by the root ; as نَوَّرَ الشَّجَرُ , the tree blossomed or bore نَوْرَ , the blossom. This peculiarity is termed by our Grammarians صَيْرُورَةً .

3. (مُلب) Removal of a thing (expressed by the primitive) from the object, as جَلَدْتُ الشَّاةَ , I skinned the goat or removed جِلْدَ the skin from it.

4. (لَرَجَ) The agent reaching or approaching the place, or

entering upon a period of time, or doing an act during a time expressed by the primitive, as لَرَجَ, he reached the depth; لَرَجَ, he approached the east; لَرَجَ, he went at عَلى, before break of dawn.

5. (الْمَلَأَ) The agent dressing the object with the sense of the primitive, as لَمَأَ, I dressed Zaid with a shirt. 6. (لَجَجَ) The agent mixing or staining the object with a thing signified by the primitive, as لَجَجَ السَّيْفَ, I gilded the sword with لَجَجَ, gold.

7. (لَحَرَجَ) The agent converting the object to the sense of the primitive, as لَحَرَجَ زَيْدًا, I converted Zaid to نصرانيّ, Christianity.

8. (لَسَبَ) Ascribing the sense of the primitive to the object, as لَسَبَ زَيْدًا, I ascribed لَسَبَ, infidelity, to Zaid, or called him an infidel.

9. (سَلَا) Intensive signification, as سَلَا, he broke, and سَلَا, he broke to pieces; سَلَا, he separated, and سَلَا, he dispersed. 10. (صَرَّ) Abbreviation, i.e., sometimes a verb is formed out of a sentence, as صَرَّ, he uttered لَئِنْ لَمْ يَأْتِ, there is no God but God.

11. (أَبْعَدَ) Originality, i.e., a root originally comes in this form without coming in any of the primitive trilateral form, as عَدِمَ, he talked, which has no primitive trilateral verb.

## مُفَاعَلَةٌ

It is generally transitive, and denotes a reciprocal action, as ضَارِبٌ زَيْدٌ عَمْرًا, Zaid beat Amr, implying at the same time that Amr also beat Zaid in return. Here, though in construction the one stands in the nominative case and the other in the objective, but in reality both partake of the action as agent and object.

Sometimes it bears an intransitive or a transitive sense without reciprocity, as سَافَرَ زَيْدٌ, Zaid travelled ; بَاعَدْتُ زَيْدًا, I removed Zaid ; ضَاعَفْتُ الشَّيْءَ, I doubled the thing.

## إِفْعَالٌ

Like the form *taf'il*, it generally gives a causal or active signification to the primitive, as from عَلِمَ, he knew, we get أَعْلَمَ, he informed ; ذَهَبَ, he went ; أَذْهَبَ, he made (another) go, or he brought. Sometimes, though very rarely, when a transitive verb is used in this form, it becomes intransitive, as حَمِدَ, he praised, becomes أُحْمِدَ, he became praiseworthy.

Beside the above, it has the following significations : —

1. (مَيْرُورَةٌ) 'The agent's becoming bearer or possessor of the thing implied by the root, as أَلْبَنَ الْأَيْلُ, the she-camel became milch, i.e., became bearer of لبن, milk.

Sometimes it denotes the agent's becoming possessor or bearer of a thing which bears the sense of the primitive ; or bearing or possessing a thing in the season implied by the primitive, as

fruits in abundance.

9. (مبالغة) Intensity, as <sup>أشجار</sup>أشجار, the date tree brought forth the harvest approached the season of <sup>الحصاد</sup>الحصاد, reaping.

8. (حناية) The agent's approaching the time or season of undergoing the action implied by the primitive, as <sup>أشجار</sup>أشجار, entered upon the time of (منه) morning.

7. (بلد) as <sup>أشجار</sup>أشجار, Zaid reached عراق, Irak; <sup>أشجار</sup>أشجار, he piece of roast.

6. (املا) The agent's giving another, a thing expressed by the primitive, as <sup>أشجار</sup>أشجار, I gave Zaid <sup>أشجار</sup>أشجار, a his eyes.

5. (سلب) as <sup>أشجار</sup>أشجار, I removed <sup>أشجار</sup>أشجار, a mote, from <sup>أشجار</sup>أشجار, stinginess, i.e., I found him a miser.

4. (وجد) The agent's finding a thing qualified with the sense of the root, as <sup>أشجار</sup>أشجار, I found Zaid qualified with the horse to the place of <sup>أشجار</sup>أشجار, sale.

3. (تربى) Bearing the object to a place connected with the sense of the primitive, as <sup>أشجار</sup>أشجار (for <sup>أشجار</sup>أشجار), he brought I pointed it.

2. (يستر) The agent's making the object possessor or bearer of a thing expressed by the primitive, as <sup>أشجار</sup>أشجار, I made the arrow bearer of <sup>أشجار</sup>أشجار, the point of an arrow, i.e.,

the season of <sup>أشجار</sup>أشجار, autumn.

<sup>أشجار</sup>أشجار, Zaid became possessor of a camel, which suffers from <sup>أشجار</sup>أشجار, itch; <sup>أشجار</sup>أشجار, the sheep brought forth young ones at

10. (ابتدا), as اشفق, he was fearful.  
 Sometimes (though very rare) it has a passive or submissive sense, as ابشر, he became pleased.

تَعَلَّمَ

This form generally has a passive, reflexive or submissive sense, as عَلِمَ, he knew; تَعَلَّمَ, he was taught, or he learnt; تَكَسَّرَ, it was broken.

Beside this it has the following significations:—

1. (تَكَلَّفَ) Adopting the sense of the primitive by affectation, as تَعَرَّبَ, he affected to be an (عرب), Arab.
2. (تَجَنَّبَ) Avoiding the sense of the primitive, as تَنَامَ, he avoided sin (أثم).
3. (لَبَسَ مَأْخَذَ) The agent's dressing himself with the sense of the primitive, as تَقَشَّصَ, he dressed himself with a (قميص) shirt.
4. (تَعَمَّلَ) To apply or use the thing expressed by primitive, as تَدَمَّنَ, he applied or used (دمن) oil; تَتَرَسَّ, he used (تربس) the shield, or wielded it.
5. (اتَّخَذَ) Adopting the sense of the primitive or making or using a thing like it, or putting a thing in it, as تَبَيَّبَ الخُشْبَ, he used wood to make it into a (باب) door or shutter; تَرَسَّدَ الحَجَرُ, he used (حجر) a stone as (ومادة) a pillow; تَابَطَ الثَّوبَ, he put (ثوب) the clothes under his (إبط) arm.
6. (تَدَرَّجَ) To do an action gradually, as تَجَرَّعَ, he drank water by (جرعة) draughts or gradually.

(orm) has a different sense,

<sup>1</sup> By this term is meant, that a root is used in any of the derivative forms without being used in the primitive one ; but the same root may be used in other derivative forms also, for instance كَلَّمَ and so كَلَّمَ بَارَكَ which has the peculiarity of كَلَّمَ because كَلَّمَ, he was kind (the primitive is used in a different sense in the primitive form, as كَلَّمَ, he was fearful, is not used in any primitive form. Nor does it matter if the same root are of the same root, yet they have this peculiarity of كَلَّمَ, because this root is used in any of the derivative forms

It also denotes the agent's pretending to have the sense of the primitive, by affectation, as كَلَّمَ, he feigned sickness from other.

It generally denotes reciprocity, co-partnership or association, as كَلَّمَ زَيْدٌ وَآمَرٌ, Zaid and Amr made war with each other. It differs from the second form (كَلَّمَ) in this, that in كَلَّمَ both the agent and object are nominatives while in كَلَّمَ one is nominative and the other objective, as كَلَّمَ زَيْدٌ وَآمَرٌ, Zaid fought with Amr ; كَلَّمَ زَيْدٌ وَآمَرٌ, Zaid and Amr both fought with each other.

كَلَّمَ

9. ( كَلَّمَ ) as كَلَّمَ, he talked.

primitive, as كَلَّمَ, he became possessor of ( كَلَّمَ ) property.

8. ( كَلَّمَ ) To become possessor of a thing implied by the

resemblance to it, as كَلَّمَ, he resembled ( كَلَّمَ ) the ocean.

7. ( كَلَّمَ ) Conversion into the sense of the primitive or resemblance to it, as كَلَّمَ, he was converted to ( كَلَّمَ ) Chris-

مرض, sickness. It has also the peculiarity of ابتدا, as تبارك, may he be hallowed.

Obs. When the verbal root of فَعَّلَ and فَعَّلَ begins with ت, ط, ظ, ث, ض, ص, ش, س, ز, ذ, د, ج, ث, the servile (ت) of the form is sometimes optionally changed into that letter, and then the two letters are doubled, in which case the first letter being quiescent, a prosthetic hamzah (همزة الرّوصل) is added, as أَطْبَرَ for تَطْبَرُ; إِدْتَرَّ for تَدْتَرُّ; أَتَأَقَّلَ for تَتَأَقَّلُ; إِسَاقَطَ for تَسَاقِطُ; تَرْتَمَلَ for تَرْتَمِلُ; إِزْمَلَ for تَزْمَلُ; تَدْتَرُّ for تَدْتَرُّ.

### اِنْفَعَالٌ

This has always a passive signification, and hence it is seldom used in the passive form, as كُسِرَ, he broke, and اِنكسر, it was broken.

1. ابتدا, as اِنطَلَقَ, he walked.

### اِنْفَعَالٌ

Generally speaking, it denotes the passive or reflexive sense of the primitive trilateral root; thus فُرِقَ, he divided, and اِنْفَرَقَ, it went to pieces.

Beside this it has the following significations:—

1. اِحْتَجَرَ زَيْدٌ (اِتَّخَذَ) Zaid has made a (حجرة) room.
2. اِكْتَسَبَ الْعِلْمَ (تَصَرَّفَ) To perform an action by exertion, as اِكْتَسَبَ الْعِلْمَ, he acquired knowledge by exertion.
3. (تَخَيَّرَ) The agent's performing an action for himself, as اِكْتَنَلَ الشَّعِيرَ (اِكْتَنَلَ الشَّعِيرَ), he measured barley for himself.



4. (أَمَرَ) as <sup>أَمَرَ</sup>أَمَرَ, he kissed the black stone. Sometimes it denotes reciprocity like <sup>أَمَرَ</sup>أَمَرَ, as <sup>أَمَرَ</sup>أَمَرَ, the people fought with each other.

Again, a verbal peculiarity of this form is this that the servile (ع) of <sup>أَمَرَ</sup>أَمَرَ is changed into (و) when the first letter of the root is و, and , in which case these letters sometimes coalesce together as <sup>أَمَرَ</sup>أَمَرَ, or <sup>أَمَرَ</sup>أَمَرَ, for <sup>أَمَرَ</sup>أَمَرَ, changing the (و) into (و) or (و) into (و); and <sup>أَمَرَ</sup>أَمَرَ for <sup>أَمَرَ</sup>أَمَرَ without coalescing together. When the first radical is one of the letters و, ي, or <sup>أَمَرَ</sup>أَمَرَ, the (ع) is changed into (و); as <sup>أَمَرَ</sup>أَمَرَ, for <sup>أَمَرَ</sup>أَمَرَ, and <sup>أَمَرَ</sup>أَمَرَ for <sup>أَمَرَ</sup>أَمَرَ. In this case also sometimes the two letters coalesce together, as <sup>أَمَرَ</sup>أَمَرَ (for <sup>أَمَرَ</sup>أَمَرَ) for <sup>أَمَرَ</sup>أَمَرَ.

<sup>أَمَرَ</sup>أَمَرَ

Its signification is generally asking, wishing, or demanding the state or action, expressed by the primitive; thus <sup>أَمَرَ</sup>أَمَرَ, he pardoned; <sup>أَمَرَ</sup>أَمَرَ, he begged pardon.

Beside this, it has the following significations:—

1. (أَمَرَ) Liability of undergoing the sense of the root; as <sup>أَمَرَ</sup>أَمَرَ, the clothes became fit for being patched.

2. (أَمَرَ) The agent's supposing the object to be qualified with the sense of the root; <sup>أَمَرَ</sup>أَمَرَ, he supposed Zaid to be good. (أَمَرَ)

CHAPTER OF THE PRINCIPLES

34

1. The first principle is that the sense of the word is determined by the way it is used. For example, the word "man" is used in different ways in different contexts. In some contexts, it is used to refer to a human being, while in other contexts, it is used to refer to a male person. The sense of the word is determined by the way it is used in a particular context.

2. The second principle is that the sense of the word is determined by the way it is used in a particular context. For example, the word "man" is used in different ways in different contexts. In some contexts, it is used to refer to a human being, while in other contexts, it is used to refer to a male person. The sense of the word is determined by the way it is used in a particular context.

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THE END

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On the other hand, there are some words which have a fixed sense. For example, the word "man" is used to refer to a human being in all contexts. The sense of the word is determined by the way it is used in a particular context.

والله

The general tendency of this form is intransitive, though some are also transitive, as **جَرَجَ**, he rolled; **كَبَّرَ**, he was proud. All the verbs used in this form are exclusively of Perfect (مضارع) or Sord (مضارع) kinds, no Imperfect (مضارع) or Hamzated (مضارع) verbs are to be found in this form.

The verbs signifying sounds and movement are generally of this form, as **زَلَزَلَ**, to shake as in earthquake; **سَالَ**, to sound or move; **بَنَنَ**, sounding (as water poured into a jug); **جَجَجَ**, sounding (as a mill when grinding).

Besides, it has the following significations:—

1. (ج) Making or approaching a thing expressed by the primitive, as **يَرَى**, he made **يَرَى**, a hole for catching pigeons, or he entered it.

2. (س) The agent's assimilating himself with the sense of the root, as **عَرِبَ الشَّيْءَ**, he clung to the thing like **عَرَبٍ**, a scorpion.

3. (ي) Abbreviation, as **يَسِّرُ**, he uttered the words **الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ**, in the name of God most compassionate and meretful; **يَجْلِسُ**, he said **لَا إِلَهَ إِلَّا اللَّهُ**, praise be to God; **يَجْلِسُ**, he uttered **لَا إِلَهَ إِلَّا اللَّهُ**, there is no power and no strength save in God.

تَفَعَّلَ

This form generally agrees in signification with the fourth of the derivative trilateral verbs, as تَسَلَّطَ, he made himself Sultan, or he acted as if he were Sultan.

اِفْعَلَّ

It corresponds with the sixth of the derivative trilateral verbs, bearing an intransitive signification, as اِنْعَجَرَ, it flowed.

اِفْعَلَّ

This answers to the eighth of the derivative trilateral verbs ; it is intransitive and expresses intensity, as اِزْعَبَ السَّيْلُ, the torrent was very great.

### IRREGULAR VERBS

Verbs and even Nouns are divided into four classes, termed .  
( صحيح ) *Perfect*, ( مبهوز ) *Hamzated*, ( معتل ) *Infirm or Imperfect*,  
and ( مضاعف ) *Surd*.

The *Perfect* is one which has only strong consonants for its radical letters, as نَصَرَ, he helped.

The *Imperfect* is that which has one or more infirm letters for its radical, as وَعَدَ, he promised ; قَالَ (for قَوْلٌ), he said ; دَعَا (for دَعْوَةٌ), he called.

The *Hamzated* is that which has a *hamzah* for one of its radicals, as أَخَذَ, he caught ; سَأَلَ, he asked ; قَرَأَ, he read.

The *Surd* is one whose 2nd and 3rd radicals are homogeneous letters, as **سَدَّ** (for **سَدَّ**) he drew, both coalescing on certain occasions by a *tashdid* ( = ).

### INFIRM OR IMPERFECT VERBS

The Infirm verbs are of three classes, viz., ( **مُتَالٍ** ) *Simile*, ( **اَجْرَبٍ** ) *Concave*, and ( **اُنْعَمٍ** ) *Defective*.

The *Simile* is a verb which has for its first radical one of the infirm letters, as **وَعَدَ**, he promised; **يَسَّرَ**, it was easy.

The *Concave* is a verb of which the medial radical is an infirm letter, as **قَالَ**, he said, (for **قَالَ**) **يَا**, he said (for **يَا**).

The *Defective* is that of which the last radical is an infirm letter, as **لَعَنَ** (for **لَعَنَ**).

Such verbs as have any two of the infirm letters for their radicals are called by the Arabic Grammarians ( **لَفِيفٌ** ) *Involute*, and they are of two kinds, viz.: — ( **لَفِيفٌ مُفْرَقٌ** ) the *separate involute*, and ( **لَفِيفٌ مُجْمَعٌ** ) the *conjunct involute*.

The former are those which have, and **يُ** for the first and last radicals, as **رَوَّى**, for **رَوَّى**, he guarded.

The latter are those which have, and **يُ** for the second and third radicals, as **شَوَّى**, for **شَوَّى**, he roasted.

### Simile ( مُتَالٍ )

The preterite of the primitive trilateral verbs of this kind, is exactly like that of the primitive trilateral verbs of the regular or perfect verbs, as **وَعَدَ** **وَعَدَ**, etc.

But there are some changes in their aorist and imperative, as well as in some of their derivative forms, which are described below :—

1st. The first radical **و** is dropped in the aorist of the active voice and imperative of the triliteral, when the medial radical of the aorist is moved with *kasrah*, as from **وَعَدَ** we get the aorist **يَعِدُ** for **يُوعِدُ**, and the imperative **عِدْ** for **اُوعِدْ**, according to Rule 1 of the Appendix. But when it is moved with *jathah* or *dammah*, the **و** is retained, as from **وَجَلَّ** we get the aorist **يُرَجِّلُ**.

The **و** may also be dropped from the infinitive, leaving **ِ** in the end as a compensation for the lost radical, as **عَدَّ** for **وَعَدَ**, **وَصَفَّ** for **وَصَفَّ**, etc.

In a few verbs, however, of which the eight following are of common occurrence, the radical **و** is thrown away from the aorist and imperative, although the medial radicals of the aorist or imperative thereof are moved with *jathah*, viz.,—

دَعَا	يَدْعُو	وَدَّعَا	He left.
ذَرَا	يَذَرُ	وَذَرَا	He left.
زَعَا	يَزَعُ	وَزَعَا	He restrained.
سَعَا	يَسَعُ	وَسَعَا	He became wide.
ضَعَا	يَضَعُ	وَضَعَا	He placed.
طَا	يَطَا	وَطَا	He trampled upon.

## Preterite of the Active Voice

Inf. J. to say

of the form of  $\psi_{\text{eff}}$ .

Conjugation of the Conceive verb with, for the medial radical,

the forms of  $\Gamma$  and  $\Gamma'$  -  $\Gamma$  and  $\Gamma'$  are

The verbs of this class undergo changes in almost all the inflections of their tenses. In the primitive triliteral, when the letter, comes as the medial radical, the verbs are generally of

CONOAVE VERB (اجوب)

and  $\mu_{\text{H}_2\text{O}}$  for  $\text{H}_2\text{O}$  and  $\mu_{\text{H}_2\text{O}}$  for  $\text{H}_2\text{O}$ .

4th. The first radical, is changed into  $\text{ج}$  in the infinitive of the forms of  $\text{جاء}$ , and  $\text{جاءوا}$  (Rule 3, Appendix), as  $\text{جاء}$

for "and for."

3rd. The first radical  $\epsilon$  after the sign of the aorist moved with *damnah* and after *min* moved with *damnah* of the participial-es is changed into, (Rule 3, Appendix) as from *min*, we get *min*.

for Rule 2, Appendix.

2nd. In the form of  $\text{C}_2\text{H}_2$ , the first radical, or  $\text{C}_2$  is changed into  $\text{C}_2\text{H}_2$ , and then coalesces with the  $\text{C}$  of  $\text{C}_2\text{H}_2$ , as  $\text{C}_2\text{H}_2$ , for  $\text{C}_2\text{H}_2$ .

The preterites of *ser* and *ir* are obsolete.

He gave.

He fell.

خبر

২৬

خبر

١١١

خبر

ה'תש"ח

قُلْنَ	قَالَا	قَالَتْ	3rd Feminine.
قُلْتُمْ	قُلْتُمَا	قُلْتِ	2nd Masculine.
قُلْتُنَّ	قُلْتُمَا	قُلْتِ	2nd Feminine.
قُلَا	قُلَا	قُلْتُ	1st Common.

*Remarks.* The original form of قَالٌ was قَوْلٌ. The movable و being preceded by a *fathah*, is changed into *alif*, (Rule 4, Appendix).

Such is the case with all the inflections, but in قُلْنَ, etc., the *alif*, being itself a quiescent letter, and followed by the quiescent *lām*, is dropped, to avoid the junction of two quiescent letters, (which is always inadmissible) giving *ḍammah* to the first radical (Rule 6, Appendix).

#### *Preterite of the Passive Voice*

قِيلُوا	قِيلَا	قِيلَ	3rd Masculine.
قُلْنَ	قِيلْتَا	قِيلَتْ	3rd Feminine.
قُلْتُمْ	قِيلْتُمَا	قِيلْتُ	2nd Masculine.
قُلْتُنَّ	قِيلْتُمَا	قِيلْتِ	2nd Feminine.
قُلَا	قُلَا	قُلْتُ	1st Common.

*Remarks.* قِيلٌ was originally قَوْلٌ. The *kasrah* of the و being thrown back to the preceding letter (which then loses its own vowel *ḍammah*), changes the و into ي, (Rule 6, Appendix). Such



is the case with all the inflections as far as *لَمْ*. In the inflections from *لَمْ* to *لَمْ*, the original form was *لَمْ* etc., which becomes *لَمْ* etc., by dropping the *م*, (Rule 7, Appendix) and thus the passive forms of these coincide apparently with the active.

*Arise of the Active Voice*

3rd Masculine.	لَمْ	لَمْ	لَمْ
3rd Feminine.	لَمْ	لَمْ	لَمْ
2nd Masculine.	لَمْ	لَمْ	لَمْ
2nd Feminine.	لَمْ	لَمْ	لَمْ
1st Common.	لَمْ	لَمْ	لَمْ

*Remarks.* The original form of *لَمْ* was *لَمْ*; the *دَمان* of *لَمْ* is thrown back to the preceding quiescent letter. Such is the case with other inflections, but in *لَمْ* and *لَمْ* the original forms of which were *لَمْ* and *لَمْ*, the *م* being followed by the quiescent *لَمْ* is dropped (Rule 8, Appendix).

*Arise of the Passive Voice*

3rd Masculine.	لَمْ	لَمْ	لَمْ
3rd Feminine.	لَمْ	لَمْ	لَمْ
2nd Masculine.	لَمْ	لَمْ	لَمْ
2nd Feminine.	لَمْ	لَمْ	لَمْ
1st Common.	لَمْ	لَمْ	لَمْ

*Remarks.* **يَقَالُ** was originally **يَقُولُ**. The *fatḥah* of the و being thrown back to the preceding letter, the و is changed into *alif* (Rule 8, Appendix). Such is the case with all the inflections, but in **يَقُلْنَ** and **نَقُلْنَ** (which were originally **يَقُولْنَ** and **نَقُولْنَ**) the *alif* is dropped, to avoid the junction of the two quiescent letters.

*Obs.* When **لَمْ** and other particles requiring *jazm* are prefixed to the aorist, the و is dropped in both genders of the 3rd and the 2nd Singular, as well as in the 1st person of both voices; as, **لَمْ يَقُلْ**, instead of **لَمْ يَقُولْ**, and **لَمْ يَقُلْ** for **لَمْ يَقَالْ**, etc.

### Imperative

**قُولُوا**      **قُولَا**      **قُلْ**      Masculine.

**قُلْنَ**      **قُولَا**      **قُولِي**      Feminine.

*Remarks.* **قُلْ** was originally **أَقُولْ**, of the measure of **أَنْتَرُ**. The *ḍammah* of the و being thrown back to the preceding letter (Rule 8, Appendix), the letter و is dropped, avoid the junction of two quiescents, and then the first radical being moved, sets aside the prosthetic *hamzah* (عمرة الوصل). In **قُولَا**, etc., the next letter (ل) being movable, the و is retained.

### Participle of the Active Voice

**قَائِلُونَ**      **قَائِلَيْنِ**      **قَائِلٌ**      Masculine.

**قَائِلَاتٌ**      **قَائِلَتَانِ**      **قَائِلَةٌ**      Feminine.

*Remarks.* The original form of <sup>مُتَلِّ</sup>تَلِّ, etc., was <sup>مُتَلِّ</sup>تَلِّ, etc. The , is changed into *hamzah*, according to (Rule 9, Appendix).

### Participle of the Passive Voice

	<sup>مُتَلِّ</sup> مُتَلِّ	<sup>مُتَلِّ</sup> مُتَلِّ	<sup>مُتَلِّ</sup> مُتَلِّ
Masculine.	<sup>مُتَلِّ</sup> مُتَلِّ	<sup>مُتَلِّ</sup> مُتَلِّ	<sup>مُتَلِّ</sup> مُتَلِّ
Feminine.	<sup>مُتَلِّ</sup> مُتَلِّ	<sup>مُتَلِّ</sup> مُتَلِّ	<sup>مُتَلِّ</sup> مُتَلِّ

*Remarks.* The original form of <sup>مُتَلِّ</sup>مُتَلِّ was <sup>مُتَلِّ</sup>مُتَلِّ. The *dammah* of the first , being transferred to the preceding quiescent letter, (Rule 8, Appendix), one of the two quiescent *waws* is dropped, to avoid the junction of two quiescents.

The concave verb with , in the form of <sup>مُتَلِّ</sup>مُتَلِّ, is conjugated exactly in the same way as the preceding, as—

..... <sup>مُتَلِّ</sup>مُتَلِّ <sup>مُتَلِّ</sup>مُتَلِّ.

..... <sup>مُتَلِّ</sup>مُتَلِّ <sup>مُتَلِّ</sup>مُتَلِّ.

The difference, however, lies in this, that the original form of <sup>مُتَلِّ</sup>مُتَلِّ was <sup>مُتَلِّ</sup>مُتَلِّ, the movable , being changed into *alif* on account of its being preceded by *fathah*.

The conjugation of the concave verb with , of the form of <sup>مُتَلِّ</sup>مُتَلِّ is as follows :

## الخوف, to fear

*Preterite of the Active Voice*

خَافُوا	خَافَا	خَافَ	3rd Masculine.
خَفْنَ	خَفْنَا	خَفْتُ	3rd Feminine.
خَفْتُمْ	خَفْتُمَا	خَفْتَ	2nd Masculine.
خَفْتُمْ	خَفْتُمَا	خَفْتِ	2nd Feminine.
خَفْنَا	خَفْنَا	خَفْتُ	1st Common.

The original form *خُوفٌ* becomes *خَافَ*, (Rule 4, Appendix). This is the case with all the inflections, but in *خَفْنَ* etc., which were originally *خُوفْنَ*, etc., the و being changed into *alif* and then dropped, the first radical receives *kasrah* by (Rule 5, Appendix).

*Preterite of the Passive Voice*

خُفُوا	خُفَا	خُفِيَ	3rd Masculine.
خُفْنَ	خُفْنَا	خُفِيَتْ	3rd Feminine.
خُفْتُمْ	خُفْتُمَا	خُفْتَ	2nd Masculine.
خُفْتُمْ	خُفْتُمَا	خُفْتِ	2nd Feminine.
خُفْنَا	خُفْنَا	خُفْتُ	1st Common.

*Remarks.* The original form *خُوفٌ* becomes *خُفِيَ* (Rule 6, Appendix). Such is the case with all the inflections, but in *خُفْنَ*, etc., which were originally *خُوفْنَ*, etc., the و is dropped after the *kasrah* has been transferred to the preceding letter, to avoid the junction of avoid two quiescents (Rule 7, Appendix).

*Aorist of the Active Voice*

3rd Masculine.	يُحَاتِي	يُحَاتِي	يُحَاتِي
3rd Feminine.	يُحَاتِي	يُحَاتِي	يُحَاتِي
2nd Masculine.	يُحَاتِي	يُحَاتِي	يُحَاتِي
2nd Feminine.	يُحَاتِي	يُحَاتِي	يُحَاتِي
1st Common.	يُحَاتِي	يُحَاتِي	يُحَاتِي

*Remarks.* The original form of *يُحَاتِي* was *يُحَاتِي*. The *fathah* of the , is transferred to the preceding quiescent letter (Rule 8, Appendix), and the , is changed into *alif*, because it is preceded by the *fathah* (Rule 4, Appendix). This is the case with all the inflections, but in *يُحَاتِي* and *يُحَاتِي*, after the transfer of the *fathah*, is dropped, to avoid the junction of two quiescent letters.

*Aorist of the Passive Voice*

يُحَاتِي يُحَاتِي يُحَاتِي .....

The same remarks which apply to the Aorist of the Active Voice, are applicable to the Aorist of the Passive Voice.

*Imperative*

فَاتِي	فَاتِي	فَاتِي	فَاتِي
فَاتِي	فَاتِي	فَاتِي	فَاتِي
فَاتِي	فَاتِي	فَاتِي	فَاتِي
فَاتِي	فَاتِي	فَاتِي	فَاتِي

*Remarks.* The original form of خَفَّ was إِخْرَفٌ. The *fathah* of the و being transferred to the preceding quiescent letter (Rule 8, Appendix), the و is changed into *alif* and this *alif* being followed by the quiescent ف, is dropped to avoid their junction. And the first radical being movable, supersedes the necessity of the prosthetic *hamzah* همزة الوصل. In خَانَا, etc., the *alif* is retained, as the next letter being movable, there is no junction of two quiescents.

### *Participle of the Active Voice*

خَائِفُونَ	خَائِفَانِ	خَائِفٌ	Masculine.
خَائِفَاتٌ	خَائِفَتَانِ	خَائِفَةٌ	Feminine.

*Remarks.* The same remarks which have been made on قَائِل, etc., are applicable here.

### *Participle of the Passive Voice*

مُخَوَّفُونَ	مُخَوَّفَانِ	مُخَوَّفٌ	Masculine.
مُخَوَّفَاتٌ	مُخَوَّفَتَانِ	مُخَوَّفَةٌ	Feminine.

*Remarks.* The remarks on مَقُول etc., are applicable here.

### *Concave Verbs with ي*

When the letter ي is the medial radical, the verbs are generally of the forms of فَعَلَ يَقْعُلُ and فَعِلَ يَقْعُلُ.

Conjugations of the Concave verbs with ي in the form of فَعَلَ يَقْعُلُ.

لَيْعٌ to Sell.

*Preterite of the Active Voice*

3rd Masculine.	لَعَا	لَعَا	لَعَا
3rd Feminine.	لَعَا	لَعَا	لَعَا
2nd Masculine.	لَعَا	لَعَا	لَعَا
2nd Feminine.	لَعَا	لَعَا	لَعَا
1st Common.	لَعَا	لَعَا	لَعَا

*Remarks.* لَعَا was originally لَعَا. The movable ع is changed

into *alif*, according to Rule 4, Appendix. This is the case with all the inflections, but in لَعَا, etc., which were originally لَعَا, etc., the *alif* is dropped, to avoid the junction of two quiescents, leaving a

*kasrah* on the first radical, according to Rule 5, Appendix.

*Preterite of the Passive Voice*

3rd Masculine.	لُعِيَ	لُعِيَ	لُعِيَ
3rd Feminine.	لُعِيَ	لُعِيَ	لُعِيَ
2nd Masculine.	لُعِيَ	لُعِيَ	لُعِيَ
2nd Feminine.	لُعِيَ	لُعِيَ	لُعِيَ
1st Common.	لُعِيَ	لُعِيَ	لُعِيَ

*Remarks.* لُعِيَ was originally لُعِيَ, the *kasrah* of the ع is thrown

back to the preceding letter (which then loses its own vowel

dammah) according to Rule 6, Appendix. In *يُنَـ* etc., which were originally *يُنَـ* etc., the *ي* is dropped, to prevent the junction of two quiescent letters (Rule 7, Appendix).

### Conjugation of the Active Voice

يُفْعِلُونَ	يُفْعِلُ	يُفْعِلُ	3rd Masculine.
يُفْعِلُ	تُفْعِلُ	تُفْعِلُ	3rd Feminine.
تُفْعِلُونَ	تُفْعِلُ	تُفْعِلُ	2nd Masculine.
تُفْعِلُ	تُفْعِلُ	تُفْعِلُ	2nd Feminine.
يُفْعِلُ	يُفْعِلُ	أُفْعِلُ	1st Common.

Remarks. The original form of *يُفْعِلُ* was *يُفْعِلُ*. The kasrah of the *ي* is thrown back to the preceding quiescent letter (according to Rule 5, Appendix). In *يُفْعِلُ* and *تُفْعِلُ*, however, the *ي* is dropped, to prevent the junction of two quiescents.

Obs. When the *لَمْ* and other particles requiring form are prefixed, the *ي* is dropped from both the genders of the 3rd person singular, the masculine singular of the 2nd person, and the 1st person as *لَمْ يَفْعِلْ* - *لَمْ تَفْعِلْ* - *لَمْ يَفْعِلْ* - *لَمْ يَفْعِلْ*.

### Conjugation of the Passive Voice

يُفْعَلُونَ	يُفْعَلُ	يُفْعَلُ	3rd Masculine.
يُفْعَلُ	تُفْعَلُ	تُفْعَلُ	3rd Feminine.



2nd Masculine.	فَاتِه	فَاتِه	فَاتِه
2nd Feminine.	فَاتِي	فَاتِي	فَاتِي
1st Common.	فَات	فَات	فَات

*Remarks.* فَاتِه was originally فَاتِه. The *fathah* of the *ف* being thrown back to the preceding quiescent letter (according to Rule 8, Appendix), the *ف* is changed into *alif*, but in فَاتِي and فَاتِي which were فَاتِي and فَاتِي, the *alif* is dropped, to avoid the junction of two quiescents.

### Imperative

Masculine.	فَاتِ	فَاتِي	فَاتِي
Feminine.	فَاتِي	فَاتِي	فَاتِي

*Remarks.* فَاتِي was originally فَاتِي, the *kasrah* of the *ف* being transferred to the preceding quiescent letter (Rule 8, Appendix), the *ف* is dropped and the first radical being moved with *kasrah*, the prosthetic *hamzah* ال is thrown away. In فَاتِي etc., the letter *ع* being movable, the *ف* is retained.

### Participle of the Active Voice

Masculine.	فَاتِي	فَاتِي	فَاتِي
Feminine.	فَاتِي	فَاتِي	فَاتِي

*Remarks.* The remarks which have been made on فَاتِي, etc., are applicable here.

*Participle of the Passive Voice*

مُصِيعُونَ	مُصِيعَانِ	مُصِيعٌ	Masculine.
مُصِيعَاتُ	مُصِيعَتَانِ	مُصِيعَةٌ	Feminine.

*Remarks.* مُصِيعٌ was originally مُصِيعٌ. The *ḍammah* of ي being changed into *kasrah*, is transferred to the preceding letter, and the و is rejected, to avoid the junction of two quiescents (Rule 8, Appendix).

The concave verb with ي in the form of فَعْلٌ يَفْعُلُ is conjugated as follows :

أَلْخِيَالُ to Think.

*Preterite*

خَالُوا	خَالَا	خَالَ	3rd Masculine.
etc. خَلْنُ	خَالَتَا	خَالَتْ	3rd Feminine.

It is just like خَالَ ; the difference, however, lies in this that the original form of خَالَ was خَيْلٌ.

*Aorist*

يَخَالُونَ	يَخَالَانِ	يَخَالُ	3rd Masculine.
etc. يَخَلْنَ	تَخَالَانِ	تَخَالُ	3rd Feminine.

*Remarks.* The original form of يَخَالُ was يَخِيلُ, by Rule 8, Appendix. The rest of the inflections are like يَخَافُ, خَافَ.

The verbs of this kind undergo changes and permutations only in the following forms, viz.,  $\text{جاء}$ ,  $\text{جاءت}$ ,  $\text{جاءوا}$ , and  $\text{جاءن}$ ; in the rest, they are inflected as the regular verbs.

With, as  $\frac{5}{V}$  for  $\frac{5}{V}$ , to be cautious.

With, as اجتیب, to Choose.

*Remarks.* By Rule 4, Appendix, the original form of Ex. A

come respectively,  $\frac{1}{2} \frac{d}{dt} \log \frac{1}{\lambda}$ ,  $\frac{1}{2} \frac{d}{dt} \log \frac{1}{\lambda}$ , and  $\frac{1}{2} \frac{d}{dt} \log \frac{1}{\lambda}$ .

permutations, assume the same form.

With و, as <sup>اِنْقِيَادٌ</sup> اِنْقِيَادٌ (اِنْقِوَادٌ) to Obey.

With و, as اِنْقِيَادُ, اِنْقَادُ to Obey.			
Inf.	Imp.	Partic.	Pret.
اِنْقِيَادُ	اِنْقُدْ	مُنْقَادُ مُنْقَادُ	اِنْقَادُ اِنْقِيدُ
With ع, as اِنْضِيَاْفُ to be annexed. <sup>1</sup>			
			اِنْضَاْفُ

With <sup>۱</sup> as اِضْبَاف to be annexed.<sup>1</sup>

With <sup>اِ</sup> as <sup>اِ</sup> اِنْصِيَاً, to be annexed.		
<sup>اِ</sup> اِنْصِيَاً	{	<sup>اِ</sup> اِنْصِيَاً
		<sup>اِ</sup> اِنْصِيَاً
original forms <sup>اِ</sup> اِنْصِيَاً, <sup>اِ</sup> اِنْصِيَاً, <sup>اِ</sup> اِنْصِيَاً, and <sup>اِ</sup> اِنْصِيَاً		

Remarks. The original forms  $\text{مُنْقَرِدٌ}$   $\text{يُنْقَرِدُ}$   $\text{اِنْقَرَدَ}$  and  $\text{مُنْقَادٌ}$   $\text{يُنْقَادُ}$   $\text{اِنْقَادَ}$  become  $\text{مُنْصِفٌ}$   $\text{يُنْصِفُ}$   $\text{اِنْصَفَ}$  and  $\text{مُنْصَافٌ}$   $\text{يُنْصَافُ}$   $\text{اِنْصَافَ}$ , by Rule 4, Appendix ; the short conjugations of the derivative forms have

1 For the sake of brevity, short conjugations of the derivative forms have been given here.

original forms  $\text{أَفْعَل}$  and  $\text{أَفْعِل}$  become  $\text{أَفْعَل}$  and  $\text{أَفْعِل}$  by Rule 6, Appendix. The imperative  $\text{أَفْعِلْ}$  and  $\text{أَفْعِلِي}$  were originally  $\text{أَفْعِلْ}$  and  $\text{أَفْعِلِي}$ , the movable, and being preceded by  $\text{أَفْعِلْ}$  and  $\text{أَفْعِلِي}$ , the movable, and then it is dropped to avoid the junction of two quiescents. The infinitive  $\text{أَفْعَلْ}$  was originally  $\text{أَفْعِلْ}$ , the movable, is changed into  $\text{أَفْعِلْ}$  by Rule 16, Appendix.

### Defective Verbs $\text{أَفْعِلْ}$

In the primitive trilateral, when the letter, comes as the final radical, the verbs come in the forms of  $\text{أَفْعِلْ}$  and  $\text{أَفْعِلِي}$ . Conjugation of the defective verb with, in the form  $\text{أَفْعِلْ}$

### $\text{أَفْعِلْ}$ to Call.

### Preterite of the Active Voice

3rd Masculine.	$\text{أَفْعَل}$	$\text{أَفْعَل}$	$\text{أَفْعَل}$
3rd Feminine.	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$
2nd Masculine.	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$
2nd Feminine.	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$
1st Common.	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$	$\text{أَفْعَلْ}$

*Remarks.* The original form  $\text{أَفْعِلْ}$  becomes  $\text{أَفْعِلْ}$  by Rule 4, Appendix. The dual  $\text{أَفْعِلْ}$  is left unchanged according to the exception in the above rule. In the plural  $\text{أَفْعِلْ}$ , the original form was  $\text{أَفْعِلْ}$ , the movable, being preceded by a *fathah* is changed into  $\text{أَفْعِلْ}$ , and then rejected to avoid the junction of two quiescents;

and the original form <sup>1st</sup>فَعُولٌ and <sup>2nd</sup>فَعُولٌ becomes <sup>1st</sup>فَعُولٌ and <sup>2nd</sup>فَعُولٌ by Rule 4, Appendix. The rest of the infinitives undergo no change.

### Paradigm of the Passive Tense

فَعُولٌ	فَعُولٌ	فَعُولٌ	1st Masculine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	2nd Feminine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	2nd Masculine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	2nd Feminine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	1st Common.

Remark. The original form <sup>1st</sup>فَعُولٌ becomes <sup>2nd</sup>فَعُولٌ by Rule 10, Appendix which operates through all the infinitives of this tense. The 2nd masculine plural <sup>1st</sup>فَعُولٌ originally <sup>1st</sup>فَعُولٌ becomes <sup>1st</sup>فَعُولٌ by the same rule, after which, the vowel <sup>1st</sup>فَعُولٌ being transferred to the second radical displaces its <sup>1st</sup>فَعُولٌ by Rule 14, Appendix, and then the <sup>1st</sup>فَعُولٌ is dropped to arrive at the function of two consonants.

### Paradigm of the Active Tense

فَعُولٌ	فَعُولٌ	فَعُولٌ	1st Masculine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	2nd Feminine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	2nd Masculine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	2nd Feminine.
فَعُولٌ	فَعُولٌ	فَعُولٌ	1st Common.

*Remarks.* The original form <sup>أَصْعَدَ</sup> becomes <sup>أَصْعَدُ</sup> by Rule 14, Appendix, and in the same way come <sup>أَصْعَدُ</sup> and <sup>أَصْعَدُ</sup> from <sup>أَصْعَدُ</sup> and <sup>أَصْعَدُ</sup>. In the 2nd and 3rd plural masculine, <sup>أَصْعَدُ</sup> and <sup>أَصْعَدُ</sup> were originally <sup>أَصْعَدُ</sup> and <sup>أَصْعَدُ</sup>, the *dammah* of , being rejected the , is dropped to avoid the junction of two quiescents. The 3rd singular feminine <sup>أَصْعَدُ</sup> was originally <sup>أَصْعَدُ</sup>, the *kasrah* of the , being transferred to the preceding letter (which then loses its vowel-point) the , is dropped, to avoid the junction of two quiescents (Rule 14, Appendix). The rest of the inflections undergo no change.

### Arrest of the Passive Voice

3rd Masculine.	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>
3rd Feminine.	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>
2nd Masculine.	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>
2nd Feminine.	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>
1st Common.	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>	<sup>أَصْعَدُ</sup>

*Remarks.* The original form <sup>أَصْعَدُ</sup> becomes <sup>أَصْعَدُ</sup>, by Rule 11, Appendix, and then the <sup>ع</sup> is changed into *alif* by Rule 4, Appendix, and such is the case with <sup>أَصْعَدُ</sup> and <sup>أَصْعَدُ</sup>. In <sup>أَصْعَدُ</sup> and <sup>أَصْعَدُ</sup> originally <sup>أَصْعَدُ</sup> and <sup>أَصْعَدُ</sup>, the , being first changed into <sup>ع</sup> and then into *alif* is dropped, to avoid the junction of two quiescents. In <sup>أَصْعَدُ</sup>, the sing. 2nd fem. originally <sup>أَصْعَدُ</sup>, the , is changed into *alif* by Rule 4, Appendix, and dropped to avoid the junction

CHAPTER IV. THE PRINCIPLES OF THE LAW OF NATIONS

THE LAW OF NATIONS IS THAT PART OF THE SCIENCE OF POLITICS WHICH TREATS OF THE RIGHTS AND DUTIES OF STATES IN THEIR RELATIONS TO EACH OTHER. IT IS A BRANCH OF THE SCIENCE OF POLITICS, AND AS SUCH, IT IS A PART OF THE SCIENCE OF THE CONDUCT OF HUMAN AFFAIRS. THE LAW OF NATIONS IS A SCIENCE, AND AS SUCH, IT IS A PART OF THE SCIENCE OF THE CONDUCT OF HUMAN AFFAIRS.

PRINCIPLES OF THE LAW OF NATIONS			DEFINITION
1. The right of self-preservation.	2. The right of self-defence.	3. The right of self-protection.	4. The right of self-preservation.

DEFINITION. The right of self-preservation is the right of a state to preserve its independence and territorial integrity. The right of self-defence is the right of a state to use force to repel an armed attack. The right of self-protection is the right of a state to use force to prevent an armed attack. The right of self-preservation is the right of a state to use force to prevent an armed attack. The right of self-defence is the right of a state to use force to repel an armed attack. The right of self-protection is the right of a state to use force to prevent an armed attack.

PRINCIPLES OF THE LAW OF NATIONS			DEFINITION
1. The right of self-preservation.	2. The right of self-defence.	3. The right of self-protection.	4. The right of self-preservation.

DEFINITION. The right of self-preservation is the right of a state to preserve its independence and territorial integrity. The right of self-defence is the right of a state to use force to repel an armed attack. The right of self-protection is the right of a state to use force to prevent an armed attack. The right of self-preservation is the right of a state to use force to prevent an armed attack. The right of self-defence is the right of a state to use force to repel an armed attack. The right of self-protection is the right of a state to use force to prevent an armed attack.



### Participle of the Passive Voice

Remarks. <sup>25A</sup> was originally <sup>25AA</sup>; the two, coalesce

Conjugation of the defective verb with , of the form  
 كَلَّمَكَ : as, كَلَّمَكَ , to be pleased.

3rd Masculine.	رَبِّي	رَبِّي	رَبِّي	etc.,
3rd Feminine.	رَبِّي	رَبِّي	رَبِّي	

*Remarks.* **هَـ** was originally **هَـ**, the **هَـ** is changed into **هَـ** by Rule 10, Appendix. This is the case with all the inflections. In **هَـ**, which was originally **هَـ** and then **هَـ** by the same rule the **هَـ**, after throwing its vowel to the preceding letter, is dropped by Rule 14, Appendix.

etc., *وَمَا*      *وَمَا*      *وَمَا*  
Masculine.

Remarks. The remarks made on *دعي* are applicable to these.

### Aorist of the Active Voice

يَرْضُونَ	يَرْضِيَانِ	يَرْضِي	3rd Masculine.
يَرْضَيْنِ	يَرْضِيَانِ	يَرْضِي	3rd Feminine.
يَرْضُونَ	يَرْضِيَانِ	يَرْضِي	2nd Masculine.
يَرْضَيْنِ	يَرْضِيَانِ	يَرْضِي	2nd Feminine.
يَرْضِي	يَرْضِي	يَرْضِي	1st Common.

Remarks. *يَرْضِي* was originally *يَرْضُو*; it becomes *يَرْضِي*, by Rule 11, Appendix, and then *يَرْضِي* by Rule 4, Appendix. This is the case with *يَرْضِي*, *يَرْضِي*, and *يَرْضِي*. In *يَرْضِيَانِ* and *يَرْضِيَانِ*, the *ي* is not changed by Rule 4, Appendix. The original forms of the masculine plural, *يَرْضُونَ* and *يَرْضُونَ*, were *يَرْضُونَ* and *يَرْضُونَ*, the *و* is first changed into *clif* by Rule 4, Appendix, and then rejected to avoid the junction of two quiescents. The original form of the feminine singular *يَرْضِيَانِ* was *يَرْضِيَانِ*, the *و* after being changed into *clif* by Rule 4, Appendix, is dropped to avoid the junction of two quiescents. The feminine plurals *يَرْضَيْنِ* and *يَرْضَيْنِ* were originally *يَرْضَيْنِ* and *يَرْضَيْنِ*, the *و* is changed into *ي* by Rule 11, Appendix.

### Aorist of the Passive Voice

يَرْضُونَ	يَرْضِيَانِ	يَرْضِي	Masculine.
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*Remarks.* The remarks on <sup>ا</sup>أَرَبِيّ etc , are applicable here.

### Imperative

Masculine.	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ
Feminine.	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ

*Remarks.* The original form <sup>ا</sup>أَرَبِيّ becomes <sup>ا</sup>أَرَبِيّ by Rule 11, and then the <sup>ا</sup> is dropped by Rule 13, Appendix. In <sup>ا</sup>أَرَبِيّ, originally <sup>ا</sup>أَرَبِيّ, the <sup>ا</sup> is only changed into <sup>ا</sup> by Rule 11, Appendix; <sup>ا</sup>أَرَبِيّ was originally <sup>ا</sup>أَرَبِيّ, the movable, is changed into <sup>ا</sup>أَرَبِيّ by Rule 4, Appendix, and then rejected, to avoid the junction of two quiescents. <sup>ا</sup>أَرَبِيّ was originally <sup>ا</sup>أَرَبِيّ, the movable, is changed into <sup>ا</sup>أَرَبِيّ by Rule 4, Appendix, and then dropped to avoid the junction of two quiescents. In <sup>ا</sup>أَرَبِيّ, originally <sup>ا</sup>أَرَبِيّ, the <sup>ا</sup> is changed into <sup>ا</sup> by Rule 11, Appendix.

### Participle of the Active Voice

Masculine.	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ
Feminine.	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ

*Remarks.* The remarks made on <sup>ا</sup>أَرَبِيّ, etc., are applicable here.

### Participle of the Passive Voice

Masculine.	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ
Feminine.	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ	<sup>ا</sup> أَرَبِيّ

*Remarks.* The original form <sup>مَرَضُو</sup> becomes <sup>مَرَضَى</sup>, by Rule 11, Appendix, and then <sup>مَرَضِي</sup>, by Rule 17, Appendix.

### *Defective Verbs with ي*

These are generally of the form of <sup>فَعَلَ يَفْعُلُ</sup> and <sup>فَعَلَّ يَفْعُلُّ</sup>. Conjugation of the defective verb with <sup>ي</sup> of the form <sup>فَعَلَّ يَفْعُلُّ</sup> as <sup>أَلْرَمِي</sup>, to throw.

### *Preterite of the Active Voice*

<sup>رَمَوْا</sup>	<sup>رَمَيَا</sup>	<sup>رَمَى</sup>	3rd Masculine.
<sup>رَمَيْنَ</sup>	<sup>رَمَيَا</sup>	<sup>رَمَتْ</sup>	3rd Feminine.
<sup>رَمَيْتُمْ</sup>	<sup>رَمَيْتُمَا</sup>	<sup>رَمَيْتَ</sup>	2nd Masculine.
<sup>رَمَيْتُنَّ</sup>	<sup>رَمَيْتُمَا</sup>	<sup>رَمَيْتِ</sup>	2nd Feminine.
<sup>رَمَيْنَا</sup>	<sup>رَمَيْنَا</sup>	<sup>رَمَيْتُ</sup>	1st Common.

*Remarks.* <sup>رَمَى</sup> was originally <sup>رَمِي</sup>; the movable <sup>ي</sup> is changed into *alif* by Rule 4, Appendix. In the dual number <sup>رَمَيَا</sup> the <sup>ي</sup> is not changed according to Rule 4, Appendix; <sup>رَمَوْا</sup> was originally <sup>رَمِيُوا</sup> the movable <sup>ي</sup> being changed into *alif* by Rule 4, Appendix, is dropped by the same rule. This is the case with <sup>رَمَتْ</sup> and <sup>رَمَيَا</sup>; originally <sup>رَمَيْتَ</sup> and <sup>رَمَيْتَا</sup>, like <sup>دَعَا دَعَتْ</sup>. The other inflections remain in their original forms.

*Preterite of the Passive Voice*

3rd Masculine.	رَمِيَ	رُمِيَ	رُمِيَ
3rd Feminine.	رُمِيَتْ	رُمِيَتْ	رُمِيَتْ
2nd Masculine.	رَمَيْتَ	رُمَيْتَ	رُمَيْتَ
2nd Feminine.	رُمَيْتِ	رُمَيْتِ	رُمَيْتِ
1st Common.	رُمِيَ	رُمِيَ	رُمِيَ

All the inflections are in their original forms, excepting رُمِيَ, originally رُمِيَ, the *dammah* of the ر being transferred to the preceding letter, the ر is dropped by Rule 14, Appendix.

*Aorist of the Active Voice*

3rd Masculine.	رَمَى	رَمَى	رَمَى
3rd Feminine.	رَمَتْ	رَمَتْ	رَمَتْ
2nd Masculine.	رَمَيْتَ	رَمَيْتَ	رَمَيْتَ
2nd Feminine.	رَمَيْتِ	رَمَيْتِ	رَمَيْتِ
1st Common.	رَمَى	رَمَى	رَمَى

*Remarks.* رَمَى was originally رَمَى, the *dammah* of the ر being dropped by Rule 14, Appendix. This is the case with رَمَيْتَ and رَمَيْتِ. The plural masculine رَمَوْا and رَمَوْا were originally رَمَوْا and رَمَوْا, the *dammah* of the ر being transferred to the preceding letter by Rule 14, Appendix, the ر

is dropped to avoid the junction of two quiescents. The 2nd feminine singular <sup>أ</sup>تُرمِىْن was originally <sup>أ</sup>تُرمِىْنُ, the *kasrah* of the <sup>ي</sup> being rejected by Rule 14, Appendix, the <sup>ي</sup> is dropped, to avoid the junction of two quiescents. The other inflections are in their original forms. Here also the singular 2nd fem. coincides in form with its plural.

*Aorist of the Passive Voice*

<sup>أ</sup> يُرمِى	<sup>أ</sup> يُرمِىَان	<sup>أ</sup> يُرمِى	3rd Masculine.
<sup>أ</sup> يُرمِى	<sup>أ</sup> تُرمِىَان	<sup>أ</sup> تُرمِى	3rd Feminine.
<sup>أ</sup> تُرمِى	<sup>أ</sup> تُرمِىَان	<sup>أ</sup> تُرمِى	2nd Masculine.
<sup>أ</sup> تُرمِى	<sup>أ</sup> تُرمِىَان	<sup>أ</sup> تُرمِى	2nd Feminine.
<sup>أ</sup> تُرمِى	<sup>أ</sup> تُرمِى	<sup>أ</sup> أُرمِى	1st Common.

*Remarks.* The original form of <sup>أ</sup>يُرمِى was <sup>أ</sup>يُرمِى, the movable <sup>ي</sup> is changed into *alif* by Rule 4, Appendix. This is the case with <sup>أ</sup>يُرمِى and <sup>أ</sup>أُرمِى and <sup>أ</sup>يُرمِىَان was originally <sup>أ</sup>يُرمِىَان, the movable <sup>ي</sup> being changed into *alif* by Rule 3, Appendix. is dropped to avoid its junction with the quiescent <sup>و</sup>; and similar is the case with <sup>أ</sup>تُرمِى. The 2nd feminine singular <sup>أ</sup>تُرمِىْن was originally <sup>أ</sup>تُرمِىْنُ, the movable <sup>ي</sup> being changed into *alif* by Rule 4, Appendix, is dropped to avoid the junction of two quiescents.

The rest of the inflections are in their original forms.

*Imperative*

Masculine.	أَمْرًا	أَمْرًا	أَمْرًا
Feminine.	أَمْرًا	أَمْرًا	أَمْرًا

*Remarks.* <sup>أ</sup>أَمْرًا was originally <sup>أ</sup>أَمْرًا; the <sup>أ</sup>أ is dropped by Rule 13, Appendix. The plural masculine <sup>أ</sup>أَمْرًا was originally

<sup>أ</sup>أَمْرًا; the <sup>أ</sup>أَمْرًا of the <sup>أ</sup>أ being transferred to the preceding letter by Rule 14, Appendix, the <sup>أ</sup>أ is dropped to avoid its junction with the quiescent.

<sup>أ</sup>أَمْرًا was originally <sup>أ</sup>أَمْرًا the <sup>أ</sup>أَمْرًا of the <sup>أ</sup>أ being rejected by Rule 14, Appendix, the <sup>أ</sup>أ is dropped to avoid the junction of two quiescents.

The rest are in their original forms.

*Participle of the Active Voice*

Masculine.	أَمْرًا	أَمْرًا	أَمْرًا
Feminine.	أَمْرًا	أَمْرًا	أَمْرًا

*Remarks.* <sup>أ</sup>أَمْرًا was originally <sup>أ</sup>أَمْرًا the <sup>أ</sup>أَمْرًا being rejected by Rule 14, Appendix, the <sup>أ</sup>أ is dropped to avoid its junction

with the <sup>أ</sup>أ of <sup>أ</sup>أَمْرًا which is regarded as a quiescent letter. <sup>أ</sup>أَمْرًا was originally <sup>أ</sup>أَمْرًا, the <sup>أ</sup>أ being transferred to the preceding letter by Rule 14, Appendix the <sup>أ</sup>أ is

dropped to avoid the junction of two quiescents.

The rest are in their original forms.

*Obs.* When the definite article <sup>أ</sup>ال is prefixed to the active participle of the defective verbs, or when the final *nūn* is curtailed, the lost *ي* comes back, as <sup>أ</sup>الرَّاعِي, <sup>أ</sup>الدَّاعِي, and <sup>أ</sup>دَاعِي instead of <sup>أ</sup>الرَّام, <sup>أ</sup>الدَّام etc.

### Participle of the Passive Voice

<sup>أ</sup> مَرْمِيون	<sup>أ</sup> مَرْمِيَان	<sup>أ</sup> مَرْمِي	Masculine.
<sup>أ</sup> مَرْمِيَات	<sup>أ</sup> مَرْمِيَان	<sup>أ</sup> مَرْمِيَة	Feminine.

*Remarks.* The original form <sup>أ</sup>مَرْمِي, etc., becomes <sup>أ</sup>مَرْمِي, etc., by Rule 17, Appendix.

Conjugation of the defective verbs with *ي*, of the measure of <sup>أ</sup>يَفْعُلُ نَعْلٌ, as <sup>أ</sup>الْخَشْيُ, to fear.

### Preterite of the Active Voice

<sup>أ</sup> خَشُوا	<sup>أ</sup> خَشَا	<sup>أ</sup> خَشِيَ	Masculine.
<sup>أ</sup> خَشِينَ	<sup>أ</sup> خَشِيْنَا	<sup>أ</sup> خَشَيْتُ	Feminine.

*Remarks.* The 3rd plural masculine <sup>أ</sup>خَشُوا was originally <sup>أ</sup>خَشِيُوا, the *ḍammah* of the *ي* being transferred to the preceding letter, displacing its *kasrah*, by Rule 14, Appendix, the *ي* is dropped to avoid the junction of two quiescents.

The rest are in their original forms.



*Aorist of the Active Voice*

3rd Masculine.

يُخْشَى      يُخْشَى      يُخْشَى

*Remarks.* يُخْشَى was originally يُخْشَى, the ى is changed into ُ by Rule 4, Appendix. The remarks on يُخْشَى, etc., are applicable to the rest.

*Imperative*

Masculine.

اِخْشَ      اِخْشَ      اِخْشَ

Feminine

اِخْشِي      اِخْشِي      اِخْشِي

The remarks made on اِخْشَى, etc., are applicable here.

*Participle of the Active and Passive Voices*

Masculine.

خَاشٍ      خَاشٍ      خَاشٍ

Feminine.

مُخْشِيَةٌ      مُخْشِيَةٌ      مُخْشِيَةٌ

The remarks are the same as on اِخْشَى and مُخْشِيَةٌ, etc.

*Derivative Forms of the Defective Verbs*

The verbs of this kind have generally the following forms:—

أَخْشَى      أَخْشَى      أَخْشَى      أَخْشَى  
أَخْشَى      أَخْشَى      أَخْشَى      أَخْشَى

Infinitive. Imperative.

Participle. Aorist.

Preterite.

إِعْدَاءٌ

إَعْدِلْ

مُعْدِلٌ

يُعْدِلِي

إَعْدَلْتُ

إِفْعَالٌ

مُعْدِلِي

يُعْدِلِي

أَعْدَلِي

أَسْتَعْلِي

إِسْتَعْلَاءٌ

إِسْتَعْلِي

مُسْتَعْلِي

يُسْتَعْلِي

أُسْتَعْلِي

مُسْتَعْلِي

يُسْتَعْلِي

إِنْعَجَلْ

أَنْعَجِي

مُنْعَجِلٌ

يُنْعَجِلِي

إِنْعَجَلَاءٌ

إِنْعَجِلْ

مُنْعَجِلِي

يُنْعَجِلِي

أَفْعَالٌ

أَعْلَى

مُعْلٍ

يُعْلِي

إِعْلَاءٌ

أَعِلْ

مُعْلِي

يُعْلِي

أُعْلِي

تُعْعِلْ

عَلَى

مُعَلٍّ

يُعْعِلِي

تُعْعِلِي

عَلِّ

مُعَلِّي

يُعْعِلِي

عَلِّي

تُعْعَلْ

تُعْلِي

مُعْعَلٍّ

يُنْعَعِلِي

تُعْعَلِي

تُعْعِلِي or تُعْعَلِي

تُعَلِّ or تُعَلِّ

تُعَلِّ

مُعْعَلٍّ

يُنْعَعِلِي

تُعْعَلِي

تُعْعَلْ

تُعَالِي

مُعْعَالٍ

يُنْعَعَالِي

تُعْعَالِي

تُعْعَالِي or تُعْعَالِي

تُعْعَالٍ or تُعْعَالٍ

تُعْعَالٍ

مُعْعَالِي

يُنْعَعَالِي

تُعْعَالِي

مُعْعَالَةٌ

عَالِي

مُعْعَالٍ

يُعْعَالِي

عَوْلِي

عَالٍ

مُعْعَالِي

يُعْعَالِي

مُعْعَالَةٌ

Wet 0

originally *أَعْلُو اْأَحْمَرِ اَلْعِلْوِ اَلْبَنِيَّ*, and then into *أَفْئِدَةُ* by Rule 4,

Appendix.

[illegible]

Rule 11, Appendix, and the *qamamah* is dropped by Rule 14,

Appendix.

أَمْضَى and أَضَى undergo similar changes as أَضَى, etc. The passive participles أَضَى and أَضَى were originally أَضَى and أَضَى and أَضَى and أَضَى, the, is

changed into *afif* by Rule 4, Appendix, and is dropped, (i.e., suppressed in pronunciation, but retained in writing), to avoid its junction with the quiescent *nun* of *tanween*, which is joined to the *fatha* of the preceding letter. The infinitives <sup>ʾafʿal</sup> and <sup>ʾafʿal</sup> were originally <sup>ʾafʿal</sup> and <sup>ʾafʿal</sup>, the, is changed

into *hamzah* by Rule 9, Appendix.

The infinitives **يَكْتُبُ**, **يَكْتُبَانِ** and participles **كَاتِبٌ**, **كَاتِبَتَانِ**, **مُكْتَبٌ**,

[illegible][illegible]

<sup>2</sup>ثَعْلَبَةٌ was originally <sup>2</sup>ثَعْلَبَةٌ on the measure of <sup>2</sup>ثَعْلَبَةٌ; the و changed into ي, by Rule 10, Appendix.

### Intolutive (ثَعْلَبَةٌ)

The conjugation of the *conjunct intolutive* (ثَعْلَبَةٌ مَعْرُوفٌ) is, in all respects, the same as that of the defective verbs.

### ثَعْلَبَةٌ يَتَعْلَبُ

Imp.	Part.	Acc.	Pres.
اَتَعْلَبْ	{ اَتَعْلَبُ عَتَلَبْتُ	يَتَعْلَبُ يَتَعْلَبُ	يَتَعْلَبُ يَتَعْلَبُ

### ثَعْلَبَةٌ يَتَعْلَبُ

اَتَعْلَبْ	{ اَتَعْلَبُ عَتَلَبْتُ	يَتَعْلَبُ يَتَعْلَبُ	يَتَعْلَبُ يَتَعْلَبُ
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The first radical of the *separate intolutive* (ثَعْلَبَةٌ مَعْرُوفٌ) suffers such permutations as that of the *simile* (مِثْلٌ) undergoes, and the last as that of the defective (ثَعْلَبَةٌ) verbs; as—

<sup>1</sup> The Infinitive of the Defective Verb of the form <sup>2</sup>ثَعْلَبَةٌ has the measure <sup>2</sup>ثَعْلَبَةٌ (vide the Section on Verbal Nouns).

يَقُولُ يَقُولُ

Imp.	Part.	Aor.	Pret.
يُ	وَالِي يُؤَيِّ	يَقُولُ يُؤَيِّ	وَقِي يُؤَيِّ

*Remarks.* يُ was originally <sup>أ</sup>يُؤَيِّ on the measure <sup>أ</sup>يُؤَيِّ, the prosthetic *hamzah* together with <sup>أ</sup> being dropped, as in <sup>أ</sup>يُؤَيِّ (for <sup>أ</sup>يُؤَيِّ), the final <sup>أ</sup> has been rejected as in <sup>أ</sup>يُؤَيِّ (for <sup>أ</sup>يُؤَيِّ). *Obs.* When the letter *alif* replaces <sup>أ</sup>, it is written in the ordinary form of *alif*, as <sup>أ</sup>يُؤَيِّ, as <sup>أ</sup>يُؤَيِّ, originally <sup>أ</sup>يُؤَيِّ; but when it stands for <sup>أ</sup>, it is written in the form of <sup>أ</sup>يُؤَيِّ ( <sup>أ</sup>يُؤَيِّ ), as <sup>أ</sup>يُؤَيِّ, originally <sup>أ</sup>يُؤَيِّ.

### Hamzated Verbs (مضارع)

The verbs with *hamzah* for their first radical are conjugated generally on يَقُولُ يَقُولُ, يَقُولُ يَقُولُ, يَقُولُ يَقُولُ.

يَقُولُ يَقُولُ

Imp.	Part.	Aor.	Pret.
يُؤَيِّ OR يُؤَيِّ	يُؤَيِّ يُؤَيِّ	يُؤَيِّ يُؤَيِّ	يُؤَيِّ يُؤَيِّ

## فَعْلٌ يَقَعْلُ

Imp.	Part.	Aor.	Pret.
		يَعْبُ	أَدَبٌ
أَدَبُ	{ أَدَبٌ مُأَدَّبٌ	يُؤَدِّبُ	أُدِّبُ

## فَعْلٌ يَقَعْلُ

Imp.	Part.	Aor.	Pret.
		يَأْرِبُ	أَرَبٌ
أَرَبُ	أَرَبٌ		

## فَعْلٌ يَقَعْلُ

Imp.	Part.	Aor.	Pret.
		يَأْرِبُ	أَرَبٌ
أَرَبُ	{ أَرَبٌ مُأَرَّبٌ	يُؤَرِّبُ	أُرِّبُ

Remarks. In يَأْمُرُ, originally يَأْمُرُ, the hamzah optionally becomes alif, and it becomes و in يَوْمَرُ, originally يَأْمُرُ, by Rule 18, Appendix. The hamzah is necessarily changed into و in أَوْعُرُ and أَوْعُرُ originally أَوْعُرُ and أَوْعُرُ, and into ي in أَيْدُبُ, originally أَيْدُبُ.

originally أَكْبَدَ, by Rule 19, Appendix: The rest suffer no permutations.

The verbs (مَجْرُوءَاتُ) having a hamzah for the medial radical, are conjugated as يَكْبُدُ, يَكْبُدُ, يَكْبُدُ.

يَكْبُدُ يَكْبُدُ يَكْبُدُ			
Imp.	Part.	Aor.	Pret.
{ أَكْبَدُ or أَكْبَدُ }	كَابَدُ	كَابَدُ or كَبَدُ	كَابَدُ = كَبَدُ
	كَابَدُ	كَابَدُ or كَبَدُ	كَابَدُ

يَكْبُدُ يَكْبُدُ يَكْبُدُ			
Imp.	Part.	Aor.	Pret.
{ أَكْبَدُ }	كَابَدُ	كَابَدُ	كَابَدُ *
	كَابَدُ	كَابَدُ	كَابَدُ *

يَكْبُدُ يَكْبُدُ يَكْبُدُ			
Imp.	Part.	Aor.	Pret.
{ أَكْبَدُ }	كَابَدُ	كَابَدُ	كَابَدُ
	كَابَدُ	كَابَدُ	كَابَدُ

The above inflections generally suffer no permutations except that hamzah is optionally (not necessarily) rejected in those combinations which are subject to Rule 20, Appendix, as

يسأل for يسأل "He asks," يسأل for يسأل "Ask thou."

The verbs having hamzah for the last radical are generally inflected on فَعَلَ يَفْعُلُ and يَفْعُلُ فَعْلًا, as:—

Imp.	Part.	Acc.	Pret.
اَسْأَلْ	سَأَلَ	يَسْأَلُ	سَأَلَ
اَسْأَلْ	سَأَلَ	يَسْأَلُ	سَأَلَ

Imp.	Part.	Acc.	Pret.
اَسْأَلْ	سَأَلَ	يَسْأَلُ	سَأَلَ
اَسْأَلْ	سَأَلَ	يَسْأَلُ	سَأَلَ

Imp.	Part.	Acc.	Pret.
اَسْأَلْ	سَأَلَ	يَسْأَلُ	سَأَلَ
اَسْأَلْ	سَأَلَ	يَسْأَلُ	سَأَلَ



optionally, by Rule 21, Appendix.

Verbs of this class are inflected in the following forms:—

مَدَدَ	as مَدَدَ (originally مَدَدَ "he helped," aorist مَدَدَ (originally مَدَدَ))
يَمْدِدُ	allly يَمْدِدُ (originally يَمْدِدُ, as يَمْدِدُ (originally يَمْدِدُ), aorist يَمْدِدُ (originally يَمْدِدُ))
يَمْدِدُ	(يَمْدِدُ); يَمْدِدُ (originally يَمْدِدُ, as يَمْدِدُ (originally يَمْدِدُ))
يَمْدِدُ	physic, "aorist يَمْدِدُ (originally يَمْدِدُ) and يَمْدِدُ (originally يَمْدِدُ), as يَمْدِدُ (originally يَمْدِدُ)
يَمْدِدُ	(originally يَمْدِدُ) "he became wise," aorist يَمْدِدُ (originally يَمْدِدُ).

suffer, I give a full conjugation of the preterite, aorist, etc.

Plural.	Dual.	Singular.
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3rd Masculine.	$\frac{3}{\text{A}}$	$\frac{3}{\text{A}}$	$\frac{3}{\text{A}}$
3rd Feminine.	$\frac{3}{\text{A}}$	$\frac{3}{\text{A}}$	$\frac{3}{\text{A}}$
2nd Masculine.	$\frac{2}{\text{A}}$	$\frac{2}{\text{A}}$	$\frac{2}{\text{A}}$
2nd Feminine.	$\frac{2}{\text{A}}$	$\frac{2}{\text{A}}$	$\frac{2}{\text{A}}$
1st Common.	$\frac{1}{\text{A}}$	$\frac{1}{\text{A}}$	$\frac{1}{\text{A}}$

The original form  $\text{مَدَد}$ , etc., becomes  $\text{مَدَّ}$ , etc., by Rule 23, Appendix. In  $\text{مَدَدْنِ}$ , etc., the two homogeneous letters do not coalesce for the reasons stated in Rule 24, Appendix. In the passive voice it is conjugated as (etc.,  $\text{مَدَّ مَدَّ مَدَّ}$ ), for (etc.,  $\text{مَدَّ مَدَّ مَدَّ}$ ), the same rule being applicable to that also.

*Aorist of the Active Voice.*

Plural.	Dual.	Singular.	
$\text{يَمْدُون}$	$\text{يَمْدَانِ}$	$\text{يَمْدُ}$	3rd Masculine.
$\text{يَمْدُنَّ}$	$\text{يَمْدَانِ}$	$\text{يَمْدُ}$	3rd Feminine.
$\text{تَمْدُون}$	$\text{تَمْدَانِ}$	$\text{تَمْدُ}$	2nd Masculine.
$\text{تَمْدُنَّ}$	$\text{تَمْدَانِ}$	$\text{تَمْدُ}$	2nd Feminine.
$\text{نَمْدُ}$	$\text{نَمْدُ}$	$\text{أَمْدُ}$	1st Common.

*Remarks.* The original forms  $\text{يَمْدَد}$ , etc., become  $\text{يَمْدُ}$ , etc., by Rule 25, Appendix. The words  $\text{يَمْدُنَّ}$  and  $\text{تَمْدُنَّ}$  remain without coalescence, for the reasons stated in Rule 24, Appendix.

*Imperative*

Plural.	Dual.	Singular.
$\text{أَمْدُوا}$	$\text{مَدَّ}$	$\text{أَمْدُ}$ or $\text{مَدَّ}$
$\text{أَمْدُنَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$

*Remarks.* The original form  $\text{مَدَّ}$  becomes optionally  $\text{مَدَّ}$  or  $\text{مَدَّ}$ , by Rule 24, Appendix.

### Participle of the Active Voice

$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$

*Remarks.* The original forms  $\text{مَدَّ}$  etc., become  $\text{مَدَّ}$ , etc., by Rule 25, Appendix (latter part, proviso).

The passive participle does not suffer any permutation, as  $\text{مَدَّ}$ ,  $\text{مَدَّ}$ ,  $\text{مَدَّ}$ , etc.

### Derivative Forms of the Surd Verb.

Inf.	Imp.	Part.	Aor.	Pre.
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$

$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$

$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$
$\text{مَدَّ}$	$\text{مَدَّ}$ or $\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$	$\text{مَدَّ}$

Infin.	Imp.	Part.	Aor.	Preſ.	
أَعَدَّ	أَعِدْ or أَعِدْ	أَعِدْ {	أَعَدَّ أَعَدَّ أَعَدَّ	أَعَدَّ أَعَدَّ أَعَدَّ	أَعَدَّ
تَعَدَّ	تَعِدْ or تَعِدْ	تَعِدْ {	تَعَدَّ تَعَدَّ تَعَدَّ	تَعَدَّ تَعَدَّ تَعَدَّ	تَعَدَّ
عَدَّ	عَدْ or عَدْ	عَدْ {	عَدَّ عَدَّ عَدَّ	عَدَّ عَدَّ عَدَّ	عَدَّ

*Remarks.* The above inflections suffer permutations exactly as the primitive forms. The active and passive participles are apparently of the same form ; but the difference lies in this, that the origin of <sup>أَعَدَّ</sup>عَدَّ, etc., when participle active, is <sup>أَعَدَّ</sup>عَدَّ, while that of the passive participle is <sup>أَعَدَّ</sup>عَدَّ, the two homogeneous letters coalescing together by Rule 23, Appendix.

### Conclusion.

Among the irregular verbs I may reckon also the following verbs. Though they are not mentioned in the chapter on Etymology by our native grammarians, I follow the example of the Anglo-Arabic grammarians.

### Negative Verb لَيْسَ

This verb is supposed by some to be the compound of the particle لا 'not', and the obsolete word لَيْسَ, 'he is', or 'was'. It is

conjugated only in the preterite, having no aorist, imperative, participle, etc., and is inflected as follows : —

3rd Masculine.	يُسَيِّرُ	يُسَيِّرُ	يُسَيِّرُ
3rd Feminine.	يُسَيِّرُ	يُسَيِّرُ	يُسَيِّرُ
2nd Masculine.	يُسَيِّرُ	يُسَيِّرُ	يُسَيِّرُ
2nd Feminine.	يُسَيِّرُ	يُسَيِّرُ	يُسَيِّرُ
1st Common.	يُسَيِّرُ	يُسَيِّرُ	يُسَيِّرُ

### Verbs of Praise and Censure (أَفْعَالُ الثَّائِبِ وَالْمَذْمُومِ)

The verbs called the verbs of praise and censure are : —  
 يُسَيِّرُ it is good ; يُسَيِّرُ it is bad ; جَيَّرَ it is very good ; and سَيَّرَ it is very bad. Excepting the last (سَيَّرَ), they are irregular and indeclinable.\* The original forms of سَيَّرَ and جَيَّرَ were يُسَيِّرُ and يُسَيِّرُ, of the measure جَسَبٍ ; the medial vowel point has been suppressed by frequent use. The word جَيَّرَ is compounded of جَسَبَ it or he is excellent, or worthy of love, and that, (demonstrative pronoun).

### Verbs of Admiration or Wonder (أَفْعَالُ الْعَجَبِ)

These also, like the preceding, may be called rather a kind of Interjection than a particular species of verb. They have two

\* The feminine يُسَيِّرُ and dual يُسَيِّرُ and plural يُسَيِّرُ occur very rarely.

forms, the first *مَا أَفْعَلُ*, the form of the third person singular masculine of the preterite of *أَفْعَلَ*, preceded by the particle *مَا*, and followed by a noun in the accusative case. The second is the singular masculine of the imperative of the same form, i.e. *أَفْعُلْ*, followed by the object having the preposition *بِ* prefixed; as *مَا أَحْسَنُ زَيْدًا*, How good is Zaid, *أَحْسِنْ بِرَيْدٍ* How good is Zaid—the real meaning being, What has made Zaid so good? and do good to Zaid.

## NOUNS.

The Arab grammarians divide the nouns into three classes, viz., (جامد) the primitive, (مصدر) verbal or infinitive, and (مشتق) derivative nouns.

We will treat of each of these classes under three separate heads.

### *The Primitive Nouns.*

The primitive nouns, which are called by the Arab grammarians *الاسم الجامد*, non-derivative nouns, are in fact substantives, i.e., names of substances, as *رَجُلٌ* a man, *فَرَسٌ*, a horse, *كَنْفٌ* a shoulder, etc. These nouns generally consist of three, four, or five, radical letters, to which sometimes one or more servile letters are added. But no noun can comprise more than four servile letters, nor can the aggregate number of radicals and serviles exceed seven.

of *أَخْبَرَ* as from *خَبَرَ*, he experienced, *أَخْبَرَ* experience. The But the infinitive of *أَخْبَرَ* is sometimes formed on the measure from *أَخْبَرًا*, *أَخْبَارًا* etc.

prescribed and defined forms, as from *أَخْبَرَ* we get inf. *أَخْبَرًا*, those of the primitive and derivative quadriliteral ones, are of The infinitives of the derivative trilateral verbs as well as

killing, *أَخْبَرَ* helping, *أَخْبَرَ* nobility, *أَخْبَرَ* greatness, etc. participial or verbal, and abstract nouns in English, as *أَخْبَرَ* But when it is used as a noun, it entirely resembles the help, etc.

English by a verb of the same nature as *أَخْبَرَ*, to kill ; *أَخْبَرَ*, to in English, and consequently ought to be translated into as verb, it nearly corresponds with the verb of the same mood the nature of verbs as well as of nouns. When it is taken and derivative nouns. The Arabic infinitive participles of them the source of derivation of finite verbs, participles, marian, *أَخْبَرَ*, the source, because it is according to some The infinitive or verbal noun is called by the Arab gram-

### *The Infinitive or Verbal Nouns.*

hensive work. them here. For them he may consult Dr. Lumsden's com- I will not encroach upon the time of the reader by inserting nouns, irrespective their being unlimited, is not very important. As the knowledge of the different measure of this class of

infinitive of this measure, however, comes generally from the ناقص defective verbs, as تَسْمِيَةٌ, to nominate, from سَمَّى, he nominated, نُقْوَةٌ, to give strength, from قَوَّى, he gave strength. Sometimes, though rarely, the infinitive of the above verbs is formed of the measure of فَعَالٌ, as سَلَامٌ, to salute or salutation, from سَلَّمَ, he saluted, and of the measures of فَعَالٌ, فِعَالٌ, نَفْعَالٌ, and نَفْعَالٌ, as from كَذَبٌ, كَذَابٌ or كَذَّبٌ, to belie, and from كَرَّرٌ, كَرَّرٌ, to repeat, and from تَبَيَّنٌ, تَبَيَّنٌ, to explain. The infinitive of فَعْلَلٌ has sometimes the measure of فَعْلَالٌ, as زَلَزَلَ, it shook, زَلْزَالَ, to shake as an earthquake, and that of مَفَاعَلَةٌ has sometimes فَعَالٌ as قَاتَلَ, to fight each other.

The forms of the infinitive of the primitive trilateral verbs being undefined, they can only be ascertained by consulting dictionaries ; but they have generally one of the following measures :—

فَعْلٌ as قَتَلَ "to slay."

فَعْلٌ as فَسَقَ "to sin."

فَعْلٌ as شَكَرَ "to thank."

فَعْلَةٌ as غَلَبَتْ "to overcome."

فَعْلَةٌ as رَحِمَ "to have mercy."

فَعْلَةٌ as قَلَّ "to be less."



عَلَى	as	عَلَى	"to help."
عَلَى	as	عَلَى	"to be noble."
عَلَى	as	عَلَى	"to abhor."
عَلَى	as	عَلَى	"to play."
عَلَى	as	عَلَى	"to steal."
عَلَى	as	عَلَى	"to be small."
عَلَى	as	عَلَى	for "to guide."
عَلَى	as	عَلَى	"to be good."
عَلَى	as	عَلَى	"to stand."
عَلَى	as	عَلَى	"to ask."
عَلَى	as	عَلَى	"to cheat."
عَلَى	as	عَلَى	"to be necessary."
عَلَى	as	عَلَى	"to be hard."
عَلَى	as	عَلَى	"to serve."
عَلَى	as	عَلَى	"to complain."
عَلَى	as	عَلَى	"to recollect."
عَلَى	as	عَلَى	"to disappoint."
عَلَى	as	عَلَى	"to be ungrateful."

A few, however, are reducible to the following rules:—

(1) The infinitive of the verbs of the forms of **فَعَلَ** and **فَعُلَ** when transitive, generally has the measure of **فَعْلٌ**, as **ضَرَبَ** he beat, **ضَرْبٌ** to beat or beating; **فَهِمَ** he understood, **فَهْمٌ** to understand or understanding; but the infinitive of the verbs of the form of **فَعُلَ** when intransitive generally has the measure of **فَعُولٌ**, as from **خَرَجَ** he went out, **خُرُوجٌ** to go out or going out. The verbs of the form of **فَعُلَ** when intransitive has the measure of **فَعْلٌ** as **فَرِحَ** he became glad, **فَرَحٌ** to be glad, or gladness.

Thus the infinitive of the verbs of the form of **فَعُلَ** has generally the measure of **فَعَالَةٌ** and **فُعُولَةٌ**, as **شَرَفَ** he became noble, **شَرَافَةٌ** to be noble, or nobility, **صَعَبَ** he became hard, **صُعُوبَةٌ** to be hard or hardness. Sometimes, however, the infinitive of the above verbs has the measure of **فَعَالٌ**, **فَعْلٌ**, **فَعْلٌ**; as **جَمَالَ** beauty, **حُسْنٌ** beauty, **كَرَمٌ** generosity, **عَظَمٌ** greatness.

(2) Verbs signifying arts, trades, professions, handicraft, or office, have in their infinitives the measure of **فَعَالَةٌ**, or **فُعَالَةٌ**, as **تِجَارَةٌ** trading as a merchant, **خَبَاطَةٌ** having the profession of a tailor, **كُتَابَةٌ** the office of a writer, **نَلْحَةٌ** the art of agriculture.

(3) Verbs expressing illness or ailment of any kind form their infinitives according to the measure of **فُعَالٌ**, as **سَعَالٌ** coughing, **زُكَامٌ** coldness, **دَوَارٌ** swimming of the head. Those also signifying

sound, are formed of the above measure, as <sup>سار</sup> calling aloud, <sup>بائ</sup> the barking of a dog, <sup>بائ</sup> and <sup>بائ</sup> the howling of a camel.

(4) Injunctives signifying *flight* are formed of the measure of <sup>بائ</sup> and <sup>بائ</sup> to flee.

(5) Verbs signifying *colour* generally form their injunctives of the measure of <sup>بائ</sup> as <sup>بائ</sup> being red, <sup>بائ</sup> being green, <sup>بائ</sup> being straw-coloured, <sup>بائ</sup> being yellow.

(6) Injunctives signifying *motion, perturbation, agitation*, etc., are formed of the measure of <sup>بائ</sup> as <sup>بائ</sup> palpitation of the heart, <sup>بائ</sup> revolving.

As a general rule, a *Masdar-i-Mim*, i.e., an injunctive beginning with the letter *mim*, is formed from every verb of whatever form it may be, of the measure of <sup>بائ</sup> as <sup>بائ</sup>, to beat or beating, <sup>بائ</sup> to come forth or coming forth. So likewise an injunctive expressing *that an act has taken place once* has the measure of <sup>بائ</sup> as <sup>بائ</sup>, the act of beating once, or one blow, and that expressive of *kind*, has the measure of <sup>بائ</sup> as <sup>بائ</sup>, a kind of beating. The injunctive of the measure <sup>بائ</sup> belongs only to *conative* verbs, ( <sup>بائ</sup> ), as <sup>بائ</sup> to continue, from <sup>بائ</sup>, to separate, from <sup>بائ</sup>, <sup>بائ</sup> to be absent, from <sup>بائ</sup>, etc.

# 1.—The Derivative Nouns.

The derivative nouns in Arabic are of six kinds:—1st, Active participle, 2nd, Passive participle, also called the noun of the agent <sup>بائ</sup>, and the noun of the object <sup>بائ</sup>; 3rd, simple

attributive adjectives *الصفة المشبهة* ; 4th, nouns of superiority, *اسم التغضيل* (or adjective of the comparative and superlative degrees) ; 5th, nouns of time and place *اسم الظرف* ; 6th, nouns of instrument *اسم الآلة*. These classes of nouns are termed by the Arabic grammarians with a general denomination of *الصفة*, the *adjective\** or the *attributive noun*, in contradistinction to the substantive and verbal noun, which are called *الاسم* the *noun*.

*The Participles active and passive. or the Nouns of the agent and the object.*

The active and passive participles in Arabic are of a twofold nature. Sometimes they are used as verbs governing their objects in the accusative as *زَيْدٌ قَتَلَ عَمْرًا*, Zaid is killing Amr ; and sometimes they are used as participial adjectives and nouns of agency, as *رَجُلٌ فَاضِلٌ*, a learned man, *جَاءَ كَاتِبٌ*, a writer has come. As already stated, the active participle of the primitive trilateral verbs is formed according to the measure of *فَاعِلٌ*, as *ضَارِبٌ* from *ضَرَبَ* ; and *نَاكِرٌ* from *نَكَرَ*, and the passive participle according to the measure of *مَفْعُولٌ*, as *مَضْرُوبٌ* from *ضَرَبَ*, etc.

But the active participles from the derivative trilateral, and the primitive and derivative quadrilateral are formed according to the measure of the aorist of the active voice, and the passive

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\* Hence the term *noun* *الاسم* is applied to nouns in contradistinction both to verbs and particles, and sometimes to nouns not signifying any attributive quality.

### *The Simple Attributive or Verbal Adjectives.*

عَلَسَ	as	عَلَسَ	as	عَلَسَ	as
hard,		empty.		hard.	
عَلَسَ	as	عَلَسَ	as	عَلَسَ	as
handsome.		harsh or r		intelligent.	
عَلَسَ	as	عَلَسَ	as	عَلَسَ	as
fat.		unkind.		impure.	

- أَفْعَلٌ, as أَحْمَرٌ, red.
- فَعْلَاءٌ, as حَمْرَاءٌ, red (female).
- فُعَيْلٌ, as كَوِيْمٌ, generous.
- فُعَيْلٌ, as سَيِّدٌ, (orig. سَيِّدٌ) lord.
- فَعْلٌ, as كَبِيرٌ, great.
- فَعْلٌ, as جَبِيْنٌ, timid.
- فَعْلٌ, as مَجِيْلٌ, white camel.
- فَعْلٌ, as مُجَاعٌ, brava.
- فَعْلٌ, as وَفِيْدٌ, very pure or handsome.
- فَعْلٌ, as كَبِيْرٌ, very exalted.
- فَعْلٌ, as عِيْزٌ, very proud.
- فَعْلٌ, as مُكْرِيٌ, a female drunkard.
- فَعْلٌ, as حَبِيْءٌ, pregnant.
- فَعْلٌ, as حَبِيْدٌ, wild (she-ass).
- فَعْلٌ, as عَشْشَانٌ, thirsty.
- فَعْلٌ, as عَرِيْلٌ, naked.
- فَعْلٌ, as حَيَوْنٌ, an animal or living.
- فَعْلٌ, as عَشْرَاءٌ, a camel of ten months' pregnancy.

From the verb whose preterite has the measure *فعل*, the simple attributive has generally the measure *فعل*, as from *فعل*, he became glad, *فعل*, he became intelligent, *فعل*, he became satiated, *فعل*, he became satiated.

And from a verb whose preterite has the measure *فعل* the simple attributive has the measure *فعل*, and *فعل* as *فعل*, he became bulky, *فعل*, he became generous *فعل*, generous.

Verbs having the preterite formed as *فعل*, will generally form the simple attributive according to *فعل*, as *فعل*, it became sharp, *فعل*, sharp; but if the medial radical be *و* or *ي*, it is formed according to *فعل*, as *فعل*, lord, *فعل*, excellent, *فعل*, dead, (originally *فعل* and *فعل*) from *فعل*, *فعل*, (originally *فعل* and *فعل*).

It must be borne in mind that from verbs signifying colours or denoting personal or mental defects or ornaments, the simple attributive has the measure *فعل* (feminine *فعل*), (what-ever measure the preterite may have), as *فعل*, white, *فعل*, *فعل*, red, *فعل*, *فعل*; *فعل*, green, *فعل*, *فعل*; *فعل*, blind, *فعل*, *فعل*, foolish, *فعل*, *فعل*, having open eyebrows, *فعل*, *فعل*.

Verbs signifying appetite and passion, motion, or satisfaction, intoxication, or joy, have their simple attributive most commonly of the measure of **فَعْلَانُ** as:

**جَوَعَانُ**, hungry.

**عَطْشَانُ**, thirsty.

**شَبْعَانُ**, satiated with food.

**رَبَّانُ**, satiated with water.

**سُكْرَانُ**, intoxicated.

**فَرَحَانُ**, glad.

**غَضَبَانُ**, angry.

*Adjectives with intensive significations, otherwise called*

*اسم المبالغة Nouns of Intensity.*

Intensity is expressed by the following measures :

**فَعِيلٌ** as **عَلِيمٌ**, omniscient.

**فَعُولٌ** as **أَكُولٌ**, a great eater or glutton.

**فَعَالٌ** as **كَذَّابٌ**, a great liar ; **عَلَّامٌ** very learned.

As a general rule the nouns indicating professions and trades have usually the above form, as **خَبَّازٌ**, a baker from **خَبَزَ**, a loaf ; **جَمَّالٌ**, a camel driver from **جَمَلَ**, a camel ; **خَبَّاطٌ**, a tailor from **خَبَّطَ**, to sew.

Sometimes the termination **يٌّ** is added to give still greater



force to the meaning, as <sup>عَلَا</sup>علا, exceedingly learned, <sup>بَلَا</sup>بلا, very quick in understanding.

<sup>كَبَا</sup>كَبَا as, very large.

<sup>صَادِق</sup>صَادِق as, most truthful.

<sup>مُخَرَّم</sup>مُخَرَّم as, <sup>مُحَلَّل</sup>مُحَلَّل, a great cutter.

*Adjectives in the comparative and superlative degrees, otherwise called اسم التفضيل, Nouns of Superiority.*

In Arabic, the comparative and superlative degree have the form <sup>أَكْبَر</sup>أكبر, fem. <sup>أَكْبَرُ</sup>أكبر, as from the active participle <sup>عَلِمَ</sup>علم, learned, more or most learned, and from the passive participle <sup>عُذِرَ</sup>عُذِر, celebrated, more or most celebrated, from the simple attributive adjective <sup>عَظِيم</sup>عظيم, great, greater or greatest.

The measure <sup>أَكْبَر</sup>أكبر is used in the comparative as well as in the superlative for both the genders and in all numbers. When a comparison is intended, it is followed by the participle <sup>أَكْبَرُ</sup>أكبر as <sup>أَكْبَرُ</sup>أكبر <sup>أَكْبَرُ</sup>أكبر, Zaid is greater than Amar <sup>أَكْبَرُ</sup>أكبر <sup>أَكْبَرُ</sup>أكبر, Zainab is more beautiful than Salma, <sup>أَكْبَرُ</sup>أكبر <sup>أَكْبَرُ</sup>أكبر, men are more than women.

The superlative is used either preceded by the article <sup>أَكْبَرُ</sup>أ, or as <sup>أَكْبَرُ</sup>أكبر, regimen to those things or persons out of which the qualified noun is intended to be distinguished in the quality as <sup>أَكْبَرُ</sup>أكبر <sup>أَكْبَرُ</sup>أكبر, Zaid is the best of the people, <sup>أَكْبَرُ</sup>أكبر <sup>أَكْبَرُ</sup>أكبر, Zaid

is the greatest. In this case, it agrees in number and gender with the substantive,

The feminine <sup>أَعْلَى</sup>فَعْلَى is only used in the sense of a superlative, and is always used with the definite article <sup>الْ</sup>ال or <sup>مُضَافٌ</sup>مضاف, as <sup>الزَاوِيَةُ الْعَظِيمَةُ</sup>الزَاوِيَةُ الْعَظِيمَةُ the greatest angle ; <sup>بِنْتِي الْكُبْرَى</sup>بِنْتِي الْكُبْرَى, my eldest daughter, <sup>هِنْدٌ فَضْلَى النِّسَاءِ</sup>هِنْدٌ فَضْلَى النِّسَاءِ Hind is most excellent of the women. It must be kept in mind that it is never used as comparative.

The noun of superiority is not regularly formed from the derivative triliteral and quadriliteral of any measure or class, nor from the verbs signifying colour and personal defects, in order to avoid its being confounded with the simple attributive adjectives, which in such verbs, has the measure of <sup>أَفْعَلٌ</sup>أَفْعَلٌ, as <sup>أَبْيَضٌ</sup>أَبْيَضٌ, white, <sup>أَحْمَرٌ</sup>أَحْمَرٌ, red, <sup>أَسْوَدٌ</sup>أَسْوَدٌ, black, etc.

But when a comparison is intended, the form of <sup>أَفْعَلٌ</sup>أَفْعَلٌ is taken from a verb significant of excellence, superiority, intensity, beauty, ugliness, strength, weakness, etc., followed by a verbal noun or infinitive of the required word in the accusative case, as <sup>هَذَا أَشَدُّ بَيَاضًا مِنْ ذَلِكَ</sup>هَذَا أَشَدُّ بَيَاضًا مِنْ ذَلِكَ, this is whiter than that ; <sup>زَيْدٌ أَفْخَرُ عَرَجًا مِنْ عَمْرٍو</sup>زَيْدٌ أَفْخَرُ عَرَجًا مِنْ عَمْرٍو, Zaid is lamer than Amr. ; <sup>هَرٌّ أَحْسَنُ تَعْلِيمًا مِنْ بَكْرٍ</sup>هَرٌّ أَحْسَنُ تَعْلِيمًا مِنْ بَكْرٍ, he is a better teacher than Bakr.

The words <sup>خَيْرٌ</sup>خَيْرٌ, better. <sup>شَرٌّ</sup>شَرٌّ, worse, though not of the form <sup>أَفْعَلٌ</sup>أَفْعَلٌ, are often used as comparatives and superlatives, as <sup>زَيْدٌ خَيْرُ النَّاسِ</sup>زَيْدٌ خَيْرُ النَّاسِ, prayer is better than sleeping- <sup>أَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ</sup>أَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ, Zaid is the best of men, <sup>زَيْدٌ شَرُّ مَنْ عَمْرٍو</sup>زَيْدٌ شَرُّ مَنْ عَمْرٍو, Zaid is worse than Amr. <sup>زَيْدٌ شَرُّ النَّاسِ</sup>زَيْدٌ شَرُّ النَّاسِ, Zaid is the worst of men.

Nouns of Time and Place.

( اسم الزمان والوقت ) or اسم الظرف )

The noun of time and place expresses the place or time in which an action takes place, as *مَقِيلٌ*, the place or time in which an act of slaying occurred. From verbs whose aorists have their medial radical moved with *fathah* or *dammah* and from those of the defective (نقص) class, this noun is formed of the measure *مَقِيلٌ*, as from *سَمِعَ*, he heard, (aorist *سَمِعَ*) we get *مَسَمِعٌ*, place or time of hearing; from *سَلَّى*, he slew, (aorist *سَلَّى*) we have, *مَسَلٌ*, place or time of slaughtering; from *رَمَى*, he shot, (aorist *رَمَى*), we get *مَرَمٍ* (for *مَرَمِي*), place or time of shooting.

From verbs whose aorists have their medial radicals moved with *kasrah* and from those of the *sinile* class, it is formed according to the measure *مَقِيلٌ*; as from *ضَرَبَ*, he struck (aorist *ضَرَبَ*). We get *مَضْرِبٌ*, time or place of striking; from *رَجَعَ*, he put (aorist *رَجَعَ*) we have *مَرَجِعٌ*, time or place of putting.

As exceptions to the above rule, there are several verbs which, though they have the medial radicals of their aorist moved with *dammah*, form the noun of time and place irregularly according to the measure *مَقِيلٌ*; they are the following:

(1) *مَشَرَى*, the place where the sun rises, or east.

(2) *مَغْرِبٌ*, the place where the sun sets, or west.

(3) *مَجْرٍ*, the place where a camel is slaughtered.

- (4) **مَوْقِعٌ**, the place where one rests his elbow, the elbow.
- (5) **مَسْقَطٌ**, the place where anything falls.
- (6) **مَشْرِقٌ**, the place of division, in particular the place where the hair divides in different direction, the crown of the head.
- (7) **مَنْبِتٌ**, the place of growing.
- (8) **مَنْشَرٌ**, the place of passing breath, or nostril.
- (9) **مَنْبِكٌ**, the place where a sacrifice is offered.
- (10) **مَسْجِدٌ**, the place of prostration, or a mosque.
- (11) **مَسْكَنٌ**, the place of dwelling, or habitation.
- (12) **مَطْلَعٌ**, the place of ascent, or rising.

Of these twelve nouns, the last three are, however, sometimes regularly used with the medial radical moved with *jathah*.

The measure **مَعْلَلَةٌ**, is also used to denote a place where the object signified by the word from which it is derived, is found in abundance, as **مَعْلَلَةٌ لِّلْأَسَدِ**, a place where lions are found in abundance, from **أَسَدٌ**, a lion; **مَعْلَلَةٌ لِّلْذِيئِبِ** a place where wolves abound, from **ذِيئِبٌ** a wolf. This class of nouns is termed by some grammarians by the name of **أَسْمَاءُ الْكَثْرَةِ**, noun of abundance.

The (**أَسْمَاءُ الشَّرَفِ**) noun of time and place, from the verbs of the derivative trilateral as well as from the primitive and derivative quadrilateral, agrees in form with their passive

participles as *مَجْلٍ* from *مَجَلَّ* (aorist) a time or place of making one enter; *مَجْرٍ* from *مَجَرَّ* (aorist) a time or place of returning; *مَجْرَجٍ* from *مَجْرَجَ* (aorist) a time or place of revolving

From verbs of the *conce* class with, it takes the form of *مَجْلٍ* and *مَجْلٍ* (originally *مَجْرٍ* and *مَجْرٍ*, vide Rule 8, Appendix). But the *مَجْرٍ* with *ي* sometimes has the form *مَجْرٍ* also.

### اسم الآلة, Noun of Instrument

Noun of instrument is a noun indicating an instrument or means used in performing an action.

It is formed only from the primitive trilateral verbs and has the measures *مَجْلٍ*, *مَجْلٍ*, and *مَجْلٍ*; as, *مَجْلٍ*, or *مَجْلٍ*, an instrument of opening, or key from *مَجَلَّ*, he opened; (orig. *مَجْلٍ*) and *مَجْلٍ*, an instrument of clipping, or a pair of scissors, from *مَجَلَّ* and *مَجْلٍ*, he clipped, from *مَجَلَّ* he led, (orig. *مَجْلٍ*) a balance, from *مَجَلَّ*, he weighed; *مَجْلٍ* a fan from *مَجَلَّ*, he blew.

Some nouns of instrument are irregularly formed on the measures of *مَجْلٍ* and *مَجْلٍ*, as *مَجْلٍ*, an instrument of sewing, or a needle, *مَجْلٍ*, an instrument of tying the waist, or a belt, *مَجْلٍ*, a sieve, *مَجْلٍ*, an instrument for pounding medicine; *مَجْلٍ*, a box, or instrument for holding collarium, etc.

*The relative Adjectives, الأسماء المنسوبة.*

A sort of adjective, corresponding in some respects to the English proper adjectives and adjectives ending with *ly*, *ic*, etc., is formed from nouns whether common or proper by adding the termination *ي* to the nouns from which they are derived, and denotes that a person or thing belongs to or is connected with the sense of the noun (in respect of family, birth, religion, sect, trade, etc.), as *هَاشِمِي*, related to the family of *هَاشِم* born or living at Damascus, from *دِمَشَق* Damascus, *أَرْضِي*, earthly, from *أَرْض*, the earth; *عِلْمِي*, scientific, from *عِلْم* science; *وَتَنِي* one who worships *وَتَن* idol; *جَنَفِي* belonging to the sect founded by *أَبُو حَنِيفَةَ*; *فَاكِهَانِي* one who deals in *فَاكِهَة*, fruit. Such formation is called *نسبة*, *relation*, and the noun is called *منسوب* *related*.

On forming the adjective of this class, the primitive noun undergoes various changes, a brief description of which I now give.

1. On adding the termination *ي*, the final *tanween*, as well as the feminine termination *ة*, and the terminations of the dual and plural, are rejected, as form *مَكَّة*, the city Mecca *مَكِّي*, from *قَيْسِي*, *قَيْسِي*, form *ضَارِبُونَ* or *ضَارِبَات*; when the plurals are proper names, then if it is declined like a plural, the termination is to be rejected, otherwise retained; hence from *قَنْسَرِينَ* (a place in Syria) which admits both declensions, has *قَنْسَرِي* and also *قَنْسَرِي*.

01

5. Nouns formed on <sup>فَعِيلٌ</sup>, <sup>فَعِيلَةٌ</sup>, or <sup>فُعِيلٌ</sup>, <sup>فُعِيلَةٌ</sup> being of the defective class, reject first of the two doubled *yās* changing the final <sup>ي</sup> into <sup>و</sup>; as from <sup>عَدِيٌّ</sup> (a tribe) <sup>عَدَوِيٌّ</sup>; <sup>نَبِيٌّ</sup> a prophet <sup>عَدَوِيٌّ</sup>; <sup>عَدَوِيٌّ</sup> from <sup>عَدِيٌّ</sup> name of a noun <sup>قَصِيٌّ</sup> from <sup>قَصِيٌّ</sup> name of the father of a tribe, <sup>أَمَرِيٌّ</sup>.

6. The second <sup>ي</sup> of the form <sup>فَعِيلٌ</sup> (for <sup>فُعِيلٌ</sup>) is rejected, as <sup>سَيِّدِيٌّ</sup> related to <sup>سَيِّدٌ</sup> chief.

But <sup>عَاطِيٌّ</sup> related to <sup>طِيٌّ</sup> (a tribe) is regularly formed.

7. The (الف مقصورة) short alif (ى or ا) being third radical of a trilateral noun, is changed into <sup>و</sup> on suffixing the <sup>ي</sup> as from <sup>رَحِيٌّ</sup> a mill, <sup>رَحَوِيٌّ</sup>; <sup>عَصَا</sup> a staff <sup>عَصَوِيٌّ</sup>. But if the alif is a fourth letter in a quadrilateral noun, then, if the same alif has sprung from an original <sup>و</sup> or <sup>ي</sup>, it may either be changed into <sup>و</sup> (which is preferable) or be rejected, as from <sup>مَلْهِيٌّ</sup> (for <sup>مَلْهَوِيٌّ</sup>) a musical instrument, <sup>مَلْهَوِيٌّ</sup> or <sup>مَلْهِيٌّ</sup> and from <sup>مَعْنِيٌّ</sup> (for <sup>مَعْنَوِيٌّ</sup>) meaning, <sup>مَعْنَوِيٌّ</sup> or <sup>مَعْنِيٌّ</sup>. And if the alif has not sprung from an original <sup>و</sup> or <sup>ي</sup>, but be a fem termination, then if the second letter be quiescent, the <sup>ي</sup> may either be rejected (which is preferable) or changed into <sup>و</sup> as from <sup>حَبْلِيٌّ</sup> pregnant, <sup>حَبْلَوِيٌّ</sup> or <sup>حَبْلِيٌّ</sup> and sometimes (though rarely) an alif is added before the <sup>و</sup> as <sup>حَبْلَاوِيٌّ</sup>. If the second letter is moved with vowel the <sup>ي</sup> is invariably rejected, as from <sup>جَمْرِيٌّ</sup> a swift camel <sup>جَمْرِيٌّ</sup>. A noun which bears الف اللاحق i.e., an alif resembling that of a feminine termination but not





(ي) by ي of the relation, as in the above rule—as مَرْمِي related to مَرْمِي.

10. The final *hamzah* of the (الف ممدودة) prolonged alif when the alif is a termination of the feminine gender, is always changed into ;<sup>1</sup> as حَمْرَاء related to حَمْرَاء (a red coloured female), بَيْضَاء related to بَيْضَاء a town in Persia, otherwise it may either be changed into و or retained ; as from كَسَاء a mantle, كَسَاء or كَسَاء ; مَآء heaven مَآء or مَآء . But if the *hamzah* be original it must remain unchanged, as قَرَاء reader قَرَاء . The forms صَنْعَانِي related to صَنْعَانِي a city in Yemen. بَيْرَانِي related to بَيْرَانِي a tribe, رُوحَانِي related to رُوحَانِي name of a city جُلُولِي related to جُلُولِي name of a place ; حَرُورِي related to حَرُورِي a town, are exceptions to the above rule.

11. The letters ي and و following a quiescent letter at the end of word, generally form the relative without any change except the rejection of the final ة if there be any, as طَبِي related to طَبِي, and طَبِيَّة (dear); مَآء related to مَآء a city ; except in بَدْوِي related to بَدْوِي desert, قَرْوِي related to قَرْوِي village, in which the quiescent letter gets *fathah*. The grammarian Yonus changes ي into و as طَبَوِي .

When second radical is an ي doubled with the final ي, it reappears and the final one is changed into و as from حَيِي a folding. حَيِي ; طَوِي Arab village, حَيَوِي .

<sup>1</sup> According to Ibn-i-Hatim, the *hamzah* also may be retained, as حَمْرَاءِي



there are two alternatives. If the first be one of the nouns, **اب** father **ابن** son **أم** mother **بنت** daughter it is rejected and **ي** is suffixed to the governed nouns (مضاف اليه) as from **ابوبكر** **بكرى**, **ابو بكر** **بكرى** (مضاف اليه) as from **ابوبكر** **بكرى**; **ابن** **الزبير** **زبيرى**, otherwise the important part intended by the speaker will be retained, as **امرء القيس** **امرئى** from **امرء القيس**; and **عبيد الله** **عبيدى** from **عبد مناف** **عبيدى**, from **عبيد الله**.

Sometimes the relative is formed on the measure **فَعْلِيّ** by selecting two letters from each of the component parts or three from first and one from the second nouns, as **عَبَسِيّ** from **عبد الدار** **عبدى**, **عبد القيس** **عَبَسِيّ** from **عبد شمس** **عَبَسِيّ**.

15. When a relative adjective is to be formed from a plural, it must be rendered into singular forms, as from **كُتُب** **كُتُبِيّ**, relative **كُتَابِيّ**, and from **مَسَاجِد** **مَسْجِدِيّ**; except when the plural form is a proper name as **كُتُبِيّ** relative to **كَلَاب** a tribe and **انصارِيّ** to **انصار** (the people of Medina who helped our prophet).

Obs.—Some relative adjectives from some proper names of the cities and towns chiefly (عجمي) foreign are irregularly formed, as **امطهرزى** **رِزى** to **رازى**, **بعشور** **يَعْوِيّ**, **جَبَرَة** **جَارِيّ**, related to **امطهر** **مَطْهَرِيّ**, **لرستان** **لُرّى** to **مروزي** **مَسْجِدَان** to **مَجْزِيّ**, **مَطْهَر** **مَطْهَرِيّ**, **جَرَان** **جَرَانِيّ** or **جَرَنَانِيّ** **اَذَرَبَيْجان** to **اَذَرَبِيّ** **عَبْرَة** to **عَبْرَانِيّ**, **عَبْرستان**.

The relative adjective of **يمن** Yemen **شام** Syria form irregularly **يَمَانِيّ** or **اَلْيَمَانِيّ**; **شَامِيّ** or **الشّاميّ**; instead of **يَمْنِيّ** and **شَامِيّ** which are also used.

The relative adjective from **جِسْم** body, **نَفْس** soul, **نُور** light, **روح** spirit, etc., is formed by suffixing the termination **أَنِيّ** and is

used chiefly in scientific and theological writings as <sup>جَسَدِيّ</sup>جَسَدِيّ body, <sup>نَفْسَانِيّ</sup>نَفْسَانِيّ mental, <sup>رُوحَانِيّ</sup>رُوحَانِيّ illumined, <sup>رُوحَانِيّ</sup>رُوحَانِيّ spiritual.

We do not find any rule regarding the formation of this form of relative adjective in any original Arabic Grammar. My humble opinion is that this form was imported into the Arabic from the Syriac language when the scientific works were translated into Arabic by the Syriac Nestorian Christians in the days of the Abba-side Caliphs.

Sometimes a termination <sup>ا</sup>ا is added to the end of the adjective of this class, converting it to the sense of an infinitive or abstract noun, as <sup>اِشْرَاقِيّ</sup>اِشْرَاقِيّ humanity, from <sup>اِشْرَاق</sup>اِشْرَاق serving or the act of serving, from <sup>اِشْرَاق</sup>اِشْرَاق a servant <sup>اِشْرَاقِيّ</sup>اِشْرَاقِيّ service or being served.

Sometimes this sort of noun is formed from pronouns and particles or rather coined in the language of philosophical schools for the use of scientific writings as <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ the individuality or Itism from <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ he or it, <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ egotism from, <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ ego or I, <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ how quality (it. howness) from <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ how quantity from <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ how much, <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ quiddity from <sup>اِنْدِيْوِيّ</sup>اِنْدِيْوِيّ what is that etc.

*The formation of the Diminutive Noun, التمجيز.*

Sometimes a certain modification is made in the forms of nouns for the purpose either of indicating the diminutive size of an object or paucity of number or of expressing contempt, affection, or endearment to a person or thing. This modification



But nouns having a radical <sup>ا</sup> form their diminutive on <sup>ا</sup> as <sup>سلطان</sup> a king <sup>سلطان</sup> a wolf <sup>سورتن</sup>

2. An infirm letter changed into another one by any rule of permutation may be restored to its original when the cause of permutation is lost by the modification of vowel caused by the diminutive form; as <sup>ا</sup> being (originally <sup>ا</sup>) The <sup>ا</sup> was changed into <sup>ا</sup> being preceded by the vowel <sup>ا</sup> will make its dim. <sup>ا</sup> and so also <sup>ا</sup> (originally <sup>ا</sup>), <sup>ا</sup> But <sup>ا</sup> dim. of <sup>ا</sup> (for <sup>ا</sup>) <sup>ا</sup> dim. of <sup>ا</sup> (for <sup>ا</sup>) are exceptions.

3. When the second or third letter is a <sup>ا</sup> it is always changed into <sup>ا</sup> in the dim.; as <sup>ا</sup> a servant, <sup>ا</sup> an arch, <sup>ا</sup> (For <sup>ا</sup> vide p. 3.)

4. The curtailed nouns which after losing their third radical remain with two letters get back the lost letter in the dim.; as <sup>ا</sup> (for <sup>ا</sup>), <sup>ا</sup> (for <sup>ا</sup>), <sup>ا</sup> (for <sup>ا</sup>). Also such is the case when a <sup>ا</sup> <sup>ا</sup> is added to the curtailed nouns; as <sup>ا</sup> in <sup>ا</sup> and <sup>ا</sup> in <sup>ا</sup>. The infinitives having, for its first radical, which having rejected the same, take the termination <sup>ا</sup> in exchange, resume the, in their dim. as <sup>ا</sup> (for <sup>ا</sup>) <sup>ا</sup> (for <sup>ا</sup>).

5. Trilateral nouns of feminine gender which have no termination <sup>ا</sup> get a <sup>ا</sup> in the dim.; as <sup>ا</sup> - <sup>ا</sup> - <sup>ا</sup> - <sup>ا</sup> But such except <sup>ا</sup> dim. of <sup>ا</sup> a bride, <sup>ا</sup> as <sup>ا</sup> quadrilateral, <sup>ا</sup> is not the case with <sup>ا</sup> dim. of <sup>ا</sup> of <sup>ا</sup>

scorpion, except <sup>قَدِيدِيَّة</sup> and <sup>وَرِيَّة</sup> dim. of <sup>قَدَام</sup> before <sup>وَرَاء</sup> behind.

6. When the letter *wāw* (و) or *alif* (ا) whether servile or sprung from the original (و or ي) follows the ي of dim. it is changed into ي and then the two *yās* coalesce together; as <sup>أَحْوَل</sup> (for <sup>أَحْيَل</sup>) <sup>عَمَّا</sup> (orig. <sup>عَصَو</sup>) <sup>عَصِيَّة</sup> (for <sup>عَصِيَّة</sup>) <sup>أَحْبَل</sup> (for <sup>أَحْبَل</sup>) <sup>عَلِيم</sup> (for <sup>عَلِيم</sup>) <sup>عَلِيم</sup> a servant. But in <sup>أَسِيد</sup> and <sup>جَدُول</sup> and <sup>جَدِيل</sup> are also (though not elegantly) allowed, <sup>أَسِيد</sup> and <sup>جَدِيل</sup> are more elegant.

7. When after the application of the above rule three *yās* come together, the last is omitted in an elegant speech, as <sup>عُطَي</sup> (for <sup>عُطَي</sup>) dim. of <sup>عُطَاء</sup>.

8. The short *alif* (ا) being sign of the fem. gender, when it comes after the fourth letter in a noun, is dropped; as, <sup>جَعْبِي</sup> dim. of <sup>جَعْبِي</sup> name of a tribe; but the prolonged *alif* (اء) is always retained.

9. A noun having two servile letters rejects one which is of less importance, as <sup>مُطِيلِق</sup> - <sup>مُغِيلِم</sup> - <sup>مُضِيرِب</sup> and <sup>مُقِيدِم</sup> dim. of <sup>مُنْطَلِق</sup> - <sup>مُغِيلِم</sup> - <sup>مُضَارِب</sup> and <sup>مُقِيدِم</sup> in which the *mim* is retained being important, indicating the participial form. When both are equal in point of importance, then either may be dropped; as <sup>قَلْبَسِيَّة</sup> or <sup>قَلْبَسِيَّة</sup> dim. of <sup>قَلْبَسِيَّة</sup> a cap. A noun having three servile letters retains one which is indicative of the form of the part of speech and reject the rest; as <sup>مُعْتَسِس</sup> in <sup>مُعْتَسِس</sup>. A noun of quadriliteral root rejects all its serviles; as <sup>مُشْعِر</sup> makes its dim.



١٠. When a dim. is to be formed of a (الكثرة) plural of multitude, there are two alternatives, either it must be rendered first to (الجمع) plural of paucity and then the dim. formed out of it, as (علاء) (pl. of multitude of علاء) is rendered into علاء and then the dim. علاء is formed out of it, or it is brought back to its singular form out of which the dim. is formed out, and then it is pluralised in the form of the regular plural (جمع السالم), as علاء is reduced to علاء and then the dim. from it علاء is pluralised, as علاء and likewise دور the plural of multitude of دور is reduced first to its singular and then formed دور which is pluralised as دور.

11. When a dim. is formed of a compound noun, it is formed out of its first part, as الله dim. الله, عينة dim. عينة, بيتان dim. بيتان. There is another sort of dim. called تسمى in which the word is rendered back to its primitive root by rejecting all its services and then its dim. is formed out of it as in the dim. or is عا or عا

12. The demonstrative and relative pronouns (الاسماء) take also their dim. forms by adding an alif at the end preceded by an ي. as

١٣ this (masc.)  
 ١٤ this (fem.)  
 dim.  
 ١٥

الَّذِي he who	dim.	الَّذِي
الَّتِي she who	"	الَّتِي
الَّذَانِ they who (masc. dual)	"	الَّذَانِ
الَّتَانِ they who (fem. dual)	"	الَّتَانِ
الَّذِينَ they who (masc.)	"	الَّذِينَ
الَّتِي they who (fem.)	"	الَّتِي

## NUMBERS.

In Arabic, there are three numbers, the singular, the dual and the plural. The singular denotes *one*, the dual *two* and the plural *more than two*.

The dual is formed by adding to the singular, the termination *ān* (in the nominative case) and *ayn* (in the genitive and accusative cases) as رَجُلٌ "a man," رَجُلَانِ or رَجُلَيْنِ "two men," رَجَالٌ "men."

1. If in a noun the letter *alif* be the third letter, (which was originally *wāw* و) then it shall be changed into و *wāw* in the dual as عَصَا (orig. عَصَو) "a staff," عَصَوَانِ "two staves."

If the *alif* be not the third letter but the fourth, or upwards, or if the *alif* were originally *yā* ي, then it should be changed into ي *yā* on suffixing the termination of the dual as مَعْطُوقَانِ (originally مَعْطُوقَو) "the chosen," مَعْطُوقَانِ "two chosen persons," حَبْلِي "a pregnant woman" (in which the *alif* is the

termination of the feminine gender, and not originally (و or ي)

جنتي "two pregnant women."

If a prolonged *alif* (آلى) be at the end of the singular,

then if the same *alif* be a termination of the feminine gender, it

shall be changed into *waw* on suffixing the termination of the

dual, as جنتان "a red-coloured woman," جنتان "two red-

coloured women," otherwise it shall be retained as جنتان "a skilful

reader of the Koran." قرأنتي.

When two nouns signify two objects near each other in

nature, or very commonly associated together, the dual number

may then be formed from one of them, in order to indicate the

sense of both; this is called by grammarians تاني "to make

one prevail over the other," or يفرق or يفرق "two moons," i.e.,

"the sun and the moon," when the two nouns are of the same

gender, the shorter must prevail over the other as جنتان or

جنتان "two Hassans" meaning حسن and حسين Husain

"the beloved sons of the daughter of our prophet." عمر or

عمر "two Umars" that is ابوبكر and عمر Umar,

the first two caliphs. But in case of the two nouns being of

different genders, the masculine is preferred to the feminine,

as ابوي or ابوي "both parents," i.e., اب "father" and

ام "mother" and not ابوي or ابوي.

In Arabic plurals are of two kinds:—

1. Those which have only a single form are termed, by the

Arab grammarians الجمع السالم or الجمع السالم the sound or

perfect plural, since it is formed only by adding a termination to the end, keeping the form of the singular unchanged, as <sup>مُكْرِمُونَ</sup> "a friend," <sup>مُكْرِمُونَ</sup> "invites." I shall call these regular plural.

2. Those which have various forms are called <sup>الجمع الكسر</sup> "broken plural," because the form of the singular is broken or changed in them as <sup>قَبِيلٌ</sup> "tribe," <sup>قَبِيلَاتٌ</sup> "tribes." I shall call these irregular plural.

### Regular Plural.

The masculine regular plural is formed by adding the termination <sup>ونَ</sup> in the nominative case, <sup>يْنَ</sup> in the accusative and genitive cases as <sup>مُكْرِمُونَ</sup> "a friend," <sup>مُكْرِمِينَ</sup> "invites." The feminine regular plural is formed by adding <sup>ات</sup> to the singular in which case if the noun be ending in <sup>ة</sup> it will be changed, as <sup>مُكْرِمَةٌ</sup> "tribe," <sup>مُكْرِمَاتٌ</sup> "tribes," <sup>مُكْرِمَاتٌ</sup> "invites";

The masculine plural is only applicable to the nouns signifying creatures of rational beings as well as to the nouns the form of any class of noun, as:—

Sing.	<sup>مُكْرِمٌ</sup> "a friend,"	Pl.	<sup>مُكْرِمُونَ</sup>
Sing.	<sup>مُكْرِمٌ</sup> "invites."	Pl.	<sup>مُكْرِمِينَ</sup>
Sing.	<sup>مُكْرِمَةٌ</sup> "tribe,"	Pl.	<sup>مُكْرِمَاتٌ</sup>
Sing.	<sup>مُكْرِمَةٌ</sup> "tribe,"	Pl.	<sup>مُكْرِمَاتٌ</sup>

But substantive nouns of nouns denoting of inanimate objects, names, or nouns signifying creatures of an irrational being, are

not pluralized in this form ; as 'a man,' in not pluralized as 'braying (as an ass)' is not pluralized However there are a few exceptions to the above rule which I shall herein state.

سنة year, pl. سنون  
 ارض the earth, pl. اراض  
 ابن son, pl. ابون  
 اهل family, pl. اهلون  
 عالم the world, pl. عالمون

The feminine regular plural is formed of the  
 1. Proper names of females and such names of males as end in ة, as زينب Zainab (name of a lady) plural زينبات ; طلحة Talha (name of a man) plural طلحات -

2. Feminine adjectives, of which the masculine gender has the regular plural, as صادق 'a truthful woman,' plural صائحات ; since its singular masculine is pluralized as صائحات  
 3. Feminine substantive nouns ending in prolonged alif or short alif ي as مديرة 'distress,' plural مديرات , ذكية 'memory,' plural ذكيات

4. Names of letters of the alphabet as الف plural الفات , ياء plural يات

5. All attributives not applicable to rational beings as نائم 'braying (as an ass) plural نائمات ; نائم 'a horse standing on three legs,' plural نائمات

6. Sometimes the verbal nouns or infinitives as <sup>تعريف</sup> *ta'arīf* definition, plural <sup>تعريفات</sup> *ta'arīfāt*.

7. Common nouns of foreign origin even when they denote persons as <sup>سُرَادِق</sup> *sarādīq* "a tent," (Arabicised of the Persian word *سرپرده*) plural <sup>سُرَادِقَات</sup> *sarādīqāt* - <sup>بیمارستان</sup> *bimārastān* or <sup>مارستان</sup> *marastān* "an hospital," plural <sup>بیمارستانات</sup> *bimārastānāt* or <sup>مارستانات</sup> *marastānāt* - <sup>آغا</sup> *āghā* "an *Aga*," plural <sup>آغوات</sup> *āghawāt* - <sup>باشا</sup> *bāshā* "a *Pasha*," plural <sup>باشوات</sup> *bāshawāt* - <sup>راجا</sup> *rajā* "a Hindu king" plural <sup>راجوات</sup> *rajawāt*.

8. Adjectives which are used in the plural as substantives as <sup>كَائِنَات</sup> *kā'ināt* "entities" or beings (from <sup>كَائِن</sup> *kā'in* "being,") <sup>مُجَرَّدَات</sup> *mujarradāt* "beings" (from <sup>مُجَرَّد</sup> *mujarrad* "found or existing") <sup>مَخْلُوقَات</sup> *makhluqāt* "creatures" (from <sup>مَخْلُوق</sup> *makhluq* created).

Sometimes, several inasculine substantive nouns which have no broken plural as <sup>حَمَّام</sup> *hammām* "a warm bath," plural <sup>حَمَّامَات</sup> *hammāmāt*, <sup>مُبْتِم</sup> *mubtim* "enterprising," plural <sup>مُبْتِمَات</sup> *mubtimāt*.

*Remarks.*—In the formation of the feminine of regular plural, the *jazm* of the medial radical in feminine substantives of the forms of <sup>فَعْلَة</sup> *f'awl*, <sup>فَعْلَاء</sup> *f'awlā*, <sup>فَعْلَةٌ</sup> *f'awlāt*, and <sup>فَعْلَاءُ</sup> *f'awlāu* when the second is not an infirm letter, is sometimes superseded by *fathah* or vowel-point homogenous to that of the preceding letter as <sup>أَرْضَات</sup> *arḍāt* plural <sup>أَرْض</sup> *arḍ*, <sup>قُصَعَات</sup> *quṣ'at* plural <sup>قُصَعَة</sup> *quṣ'at* "a name of a woman," plural <sup>كُسْرَات</sup> *kuṣ'rāt* plural <sup>كُسْرَة</sup> *kuṣ'r* "a fragment," plural <sup>ظُلُمَات</sup> *ẓulmāt* or <sup>ظُلُمَات</sup> *ẓulmāt* "darkness," plural <sup>جُوزَات</sup> *juḍāt* plural <sup>جُوزَة</sup> *juḍ* "a nut," plural <sup>بَيْضَات</sup> *bayḍāt* plural <sup>بَيْضَة</sup> *bayḍ* "an egg," plural <sup>بَيْضَات</sup> *bayḍāt*.

1. رجل as رجل a leg, pl. رجال
2. قفل as قفل a lock, pl. أقفل
3. عنق as عنق a neck, p. عنق
4. جبل as جبل a mountain, pl. أجبال

Also it is applicable to the nouns of the following measures: — by Rule 14, Appendix).

This form of plural is applicable to all substantive nouns (but not to the attributives) formed on the measure of <sup>٢</sup>ف provided the medial letter be not infirm as <sup>٢</sup>س "a small coin," plural <sup>٢</sup>س "hand," plural <sup>٢</sup>س (originally <sup>٢</sup>س which becomes <sup>٢</sup>س by Rule 14, Appendix).

### 1. <sup>٢</sup>س

measures: —

The plural of paucity is formed on the following four measures: — applicable to the number above ten. since it is sometimes used for a plural of multitude, being then paucity to a number not exceeding ten, is not practically observed, However in point of fact the above limitation of the plural of from three upwards.

The Irregular plural has been divided into two classes: the first is termed <sup>٢</sup>ال plural of paucity, because it is supposed by grammarians to be generally not applicable to any number above ten, and the second is termed <sup>٢</sup>ال plural of multitude, held by them to be applicable to any number from three upwards.

### ٢. <sup>٢</sup>ال The Irregular Plural.

5. <sup>فَعْلٌ</sup> as <sup>نَمِرٌ</sup> a panther, pl. <sup>أَنْمَرٌ</sup>

6. <sup>فَعْلٌ</sup> as <sup>ضَلَعٌ</sup> a nib, pl. <sup>أَضْلَعٌ</sup>

7. <sup>فَعْلٌ</sup> as <sup>ضَبُعٌ</sup> a hyena, pl. <sup>أَضْبُعٌ</sup>

Also this form of plural is applicable by analogy to all feminine substantives of four letters not ending in ة, and whose third letter is a quiescent infirm one, preceded by a homogenous vowel point as <sup>عُنُقٌ</sup>, a female kid, pl. <sup>أَعْنُقٌ</sup>; <sup>ذِرَاعٌ</sup> a cubit, pl. <sup>أَذْرَعٌ</sup>.

### Exceptions.

It is anomalously applicable by authority of usage to certain nouns of the forms <sup>فَعْلٌ</sup> and <sup>فَعْلٌ</sup> of which the medial letter is *infirm*, as <sup>ثَوْبٌ</sup>, a garment, pl. <sup>أَثْوَبٌ</sup>; <sup>قَوْسٌ</sup>, a bow, pl. <sup>أَقْوَسٌ</sup>; <sup>سَيْفٌ</sup>, a sword, pl. <sup>أَسَيْفٌ</sup>; <sup>عَيْنٌ</sup>, an eye, pl. <sup>أَعَيْنٌ</sup>; <sup>دَارٌ</sup> (orig. <sup>دَوْرٌ</sup>) a house, pl. <sup>أَدَوْرٌ</sup>; <sup>نَابٌ</sup> (orig. <sup>نَيْبٌ</sup>) foretooth, or tusk, pl. <sup>أَنْيَبٌ</sup>. Likewise to some masculine substantives of four letters, whose third letter is an infirm one, preceded by a homogeneous vowel-point as <sup>نَهَارٌ</sup>, a day, pl. <sup>أَنْهَرٌ</sup>; <sup>عَرَابٌ</sup> a crow, pl. <sup>أَعْرَبٌ</sup>, etc.<sup>1</sup>

<sup>1</sup> It should be borne in mind that in some cases the plural of one noun is formed on several measures, as for instance, the word <sup>ثَوْبٌ</sup>, cloth or garment, is pluralised sometimes on the measure <sup>أَفْعَالٌ</sup> as <sup>أَثْوَبٌ</sup>, sometimes on <sup>فِعَالٌ</sup> and <sup>ثِيَابٌ</sup> and sometimes on <sup>أَفْعَالٌ</sup> as <sup>أَثْوَبٌ</sup> and such is the case with <sup>سَيْفٌ</sup> the forms of whose plural are <sup>أَسَيْفٌ</sup>, <sup>أَسَيْفٌ</sup>, etc.



2. জন্ম

This form of the plural is applicable to all nouns either substantive or attributive formed on the measure of <sup>س</sup>ف and having an infirm letter for the medial radical as, <sup>س</sup>فول, speech, pl. <sup>س</sup>فول; <sup>س</sup>فيل, a sword, pl. <sup>س</sup>فيل; <sup>س</sup>فيل, helper, pl. <sup>س</sup>فيل; <sup>س</sup>فيل, living, pl. <sup>س</sup>فيل (orig. <sup>س</sup>فيل) which becomes such according to Rule 9, Appendix).

[illegible]

It is applicable to all nouns, substantive or attributive, formed on the measure <sup>مِزَانٌ</sup> <sup>مِزَانٌ</sup>, and having the letter, for the last radical, as <sup>اَعْدُو</sup>, an enemy (orig. <sup>اَعْدُو</sup> plural <sup>اَعْدَاءُ</sup>, etc.

Also to all substantives (not to attributives) of the form **فَعْلٌ** or **فَعْلٌ**, as **عَلْبٌ**, grape, plural, **أَلْبٌ**; **إِبِلٌ**, a camel, plural, **أِبِلٌ**. This form of the plural is also applicable to attributives formed on either of the measure **فَعْلٌ** or **فَعْلٌ**, as **عَرِيفٌ**, noble plural **أَعْرَافٌ**, **أَعْرَافٌ** (orig. **مَعْرَافٌ**) dead, plural, **أَعْرَافٌ**.

It is applicable by the authority of usages to many nouns formed on the measure <sup>فَعْل</sup> of which the medial is not infirm. as <sup>نَهْرٌ</sup>, river, plural <sup>أَنْهَارٌ</sup>; <sup>فَهْمٌ</sup>, understanding, plural <sup>أَفْهَامٌ</sup>; <sup>وَهْمٌ</sup>, imagination, plural <sup>أَوْهَامٌ</sup>; <sup>بِرٌّ</sup>, virtuous, plural <sup>أَبْرَارٌ</sup>. It is sometimes also applicable by the authority of usage to nouns of the following measures:

<sup>فَعْلٌ</sup>, as <sup>رُحْبٌ</sup>, a ripe date, pl. <sup>أَرْطَابٌ</sup>.

<sup>فَاعِلٌ</sup>, as <sup>خَالِصٌ</sup>, pure, pl. <sup>أَخْصَارٌ</sup>.

„ as <sup>صَاحِبٌ</sup>, companion, pl. <sup>أَصْحَابٌ</sup>.

<sup>فَعْلَةٌ</sup>, as <sup>زَمْزَرَةٌ</sup>, a blossom. pl. <sup>أَزْهَارٌ</sup>.

<sup>فَعْلَةٌ</sup>, as <sup>حَدَقَةٌ</sup>, pupil of the eye, pl. <sup>أَحْدَاقٌ</sup>, etc.

### 3. <sup>أَفْعَلٌ</sup>

This form of plural is universally applicable to all masculine substantives, having four letters, of which the third is a quiescent infirm letter preceded by a homogeneous vowel-point, as <sup>طَعَامٌ</sup>, food, plural <sup>أَطْعَمَةٌ</sup>; <sup>عَمْرَدٌ</sup>, a pillar, plural <sup>أَعْمَدَةٌ</sup>; <sup>رُحَيْفٌ</sup>, a cake of bread, plural <sup>أَرْحَفَةٌ</sup>.

It is sometimes applicable to nouns of the *surd* class (مضاعف) formed on the measure of <sup>فَعِيلٌ</sup>, as <sup>حَبِيبٌ</sup>, beloved, plural <sup>أَحِبَّةٌ</sup>; <sup>جَلِيلٌ</sup>, glorious, plural <sup>أَجَلَّةٌ</sup>. Besides this, it is also applicable to many other nouns. as <sup>وَادٌ</sup> (orig. <sup>وَادِيٌّ</sup>), a valley, plural <sup>أَوْدِيَّةٌ</sup>; <sup>قُرٌّ</sup> an earring, plural <sup>أَقْرَعَةٌ</sup>.

are respectively applicable.

The plural of multitude has been divided into two classes: the second class being distinguished from the first by the term *الجمع*, the last of plurals, for reasons which I shall explain hereafter. The first class has, however, eighteen measures which I am stating below together with the nouns to which they

## The Plural of Multitude

بَعْلٌ	as	مَوْلًى	a boy, pl.
بُعُولٌ	as	وَلَدٌ	a child, pl.
بُعُولَاتُ	as	بَنِيّ	(orig. بَنَى) a youth, pl.
بُعُولَتُهُ	as	شَيْخٌ	an old man, pl.
بُعُولَتُهُمْ	as	سَالِتٌ	salt, pl.
بُعُولَتُهُنَّ	as	عَرَالٌ	a lawn, pl.
بُعُولَتُهُنَّ	as	غُلَامٌ	a boy, pl.

usage, to nouns of the following measures:—

This form of plural is applicable only by the authority of

4. 5. 6.

etc., as <sup>أُسْدٌ</sup>, a lion, plural <sup>أُسْدٌ</sup>; <sup>دَارٌ</sup> a house, (orig. <sup>دُورٌ</sup>), plural <sup>دُورٌ</sup>; <sup>سَقْفٌ</sup>, a roof, plural <sup>سُقُفٌ</sup>, <sup>فُلٌ</sup>, a ship, plural <sup>فُلٌ</sup>; ships (both numbers being of the same form) <sup>نَاقَةٌ</sup> (orig. <sup>نَوْقَةٌ</sup>), a she-camel; pl. <sup>نَوَقٌ</sup>.

## 2. <sup>فُعَلٌ</sup>

This form is applicable to all substantives of the measures <sup>فُعَالٌ</sup>, <sup>فُعَالٌ</sup>, (whose medial and final letters are not homogeneous) as <sup>قُدَالٌ</sup> the back of the head, plural <sup>قُدُلٌ</sup>, <sup>كُتَابٌ</sup> a book, plural <sup>كُتُبٌ</sup>. It is applicable to nouns formed on the measures <sup>فُعِلٌ</sup> as <sup>سُرُورٌ</sup> a throne, plural <sup>سُرُرٌ</sup>; <sup>سُفِينَةٌ</sup>, a ship, plural <sup>سُفُنٌ</sup>; <sup>رُسُلٌ</sup> a messenger, plural <sup>رُسُلٌ</sup>.

## 3. <sup>فُعِلٌ</sup>

It is applicable to nouns of the measure <sup>فُعِلَةٌ</sup>, as <sup>حِكْمَةٌ</sup>, wisdom, plural <sup>حِكَمٌ</sup>; <sup>سَيَرَةٌ</sup>, character or life, plural <sup>سَيْرٌ</sup>; etc.

## 4. <sup>فُعَلَةٌ</sup>

This form is applicable to the verbal adjectives denoting masculine rational beings, and not having <sup>و</sup> or <sup>ي</sup> for the final radical, as <sup>طَالِبٌ</sup>, a seeker, plural <sup>طَلَبَةٌ</sup>; <sup>سَاحِرٌ</sup> a conjurer, plural <sup>سُحَرَاءٌ</sup>.

## 5. <sup>فُعَلَةٌ</sup>

This form is applicable to all attributives formed on the measure <sup>فَاعِلٌ</sup>, denoting rational beings, and having the letter <sup>و</sup>

or  $\text{ع}$  for the last radical, as  $\text{قاضي}$  (orig.  $\text{قاضي}$ ), a judge, plural  $\text{قضاة}$ ; (orig.  $\text{قاضي}$ ), a religious warrior, plural  $\text{قضاة}$ ; (original forms  $\text{قاضي}$  and  $\text{قاضي}$  became such by Rule 4. Appendix).

## 6. $\text{قاضي}$

This form is applicable to nouns of the measures  $\text{قاضي}$ ,  $\text{قاضي}$ ,  $\text{قاضي}$  by the authority of prescription, as,  $\text{قاضي}$  a measure, plural  $\text{قضاة}$ ; an  $\text{قاضي}$ ; a monkey, plural  $\text{قضاة}$ ;  $\text{قاضي}$  a cock, plural  $\text{قضاة}$ ; an elephant, plural  $\text{قضاة}$ ;  $\text{قاضي}$  an earring, plural  $\text{قضاة}$ .

## 7. $\text{قاضي}$

This form is analogously applicable to both genders of all attributives formed on the measures  $\text{قاضي}$  -  $\text{قاضي}$  excepting those belonging to the class of  $\text{قاضي}$ , defective, as  $\text{قاضي}$  or  $\text{قاضي}$ , perfect, plural  $\text{قضاة}$ ; There are few exceptions for those belonging to the  $\text{قاضي}$ , as  $\text{قاضي}$  (orig.  $\text{قاضي}$ ) is the plural of  $\text{قاضي}$ ; a religious warrior.

## 8. $\text{قاضي}$

This form is analogously applicable to all masculine attributives formed on the measure  $\text{قاضي}$ , not having  $\text{ع}$  or  $\text{ع}$  for the final radical, as,  $\text{قاضي}$ , a judge, plural  $\text{قضاة}$ ; an indlel, plural  $\text{قضاة}$ .

## 9. $\text{قاضي}$

This form is applicable to all nouns, substantive or attributive, formed on the measure  $\text{قاضي}$ , not having the letter  $\text{ع}$  for the first

or second radical, as, كَلَبٌ, a dog, plural كِلَابٌ; صَعَبٌ, difficult, plural صَعَابٌ. Also it is applicable to all nouns formed on the measure فَعْلٌ, not being of the classes termed مَضَافٌ, *surd* اجوف, *concave*, and ناقص, *defective*; as, جَبَلٌ, a mountain, plural جِبَالٌ. Also applicable to all nouns formed on either of the measures فَعْلَةٌ and فَعْلَةٌ, as خَصْلَةٌ, character, plural خِصَالٌ; رَقَبَةٌ, neck, plural رِقَابٌ; to every substantive noun of the measures فَعْلٌ and فَعْلَةٌ, of which the medial radical is not, and the final one not ي, as رَمَحٌ, a spear, plural رِمَاحٌ; بِقْعَةٌ, an abode plural بِقَاعٌ; to feminine nouns formed on the measure فَعْلَى not the feminine of (افْعَلُ) as اُنْثَى female, plural اُنَاثٌ; to all attributives of both genders formed on the measures فَعِيلٌ and فَعِيلَةٌ (not having passive sense) as, كَرِيمٌ or كَرِيمَةٌ, generous, plural كَرِيمٌ; عَظِيمٌ or عَظِيمَةٌ, great, plural عِظَامٌ; to attributives formed on the measure فَاعِلٌ, as, نَائِمٌ, sleeping, plural نِيَامٌ; to simple attributive adjectives of the measures فَعْلَانٌ or فَعْلَانٌ, having the feminine فَعْلَانَةٌ, as, نُدْمَانٌ, feminine, نُدْمَانَةٌ repentant, plural نِدَامٌ; خُمُصَانٌ, feminine, خُمُصَانَةٌ, lean. plural خُمَاسٌ, and of the measure فَعْلَانٌ having the feminine فَعْلَى, as, عَضْبَانٌ, feminine, عَضْبَى, angry, plural عَضَابٌ.

#### 10. فَعُولٌ

This form is applicable to nouns formed on the measures فَعْلٌ, فَعْلٌ, فَعْلٌ, as, بَحْرٌ, sea, plural بَحُورٌ; عِلْمٌ, science, plural عِلْمٌ

عِلْوِيّ as, an army, جُنْدٍ ; عِلْوِيّ as, a lion, لَيْثٍ ; عِلْوِيّ as, a mountain goat, جَبَلٍ ; and (rarely) عِلْوِيّ as, standing, plural وَجُوْدٍ ; عِلْوِيّ as, a witness, pl. شَهِيدٍ

## 11. عِلْوِيّ

This form is applicable to nouns of the measure عِلْوِيّ as, عِلْوِيّ as, a twig or rod, plural عِلْوِيّ ; عِلْوِيّ as, a friend, plural عِلْوِيّ ; to those of the measure عِلْوِيّ (attributive used as a substantive), عِلْوِيّ as, a horseman, plural عِلْوِيّ ; عِلْوِيّ as, a youth, plural عِلْوِيّ ; of the measure عِلْوِيّ , having the feminine عِلْوِيّ as, brown-colored, plural عِلْوِيّ ; عِلْوِيّ as, black, plural عِلْوِيّ ; عِلْوِيّ as, white, plural عِلْوِيّ (orig. عِلْوِيّ ) ; to nouns of the measure عِلْوِيّ , or عِلْوِيّ as, belly, plural عِلْوِيّ ; عِلْوِيّ as, a town, plural عِلْوِيّ ; عِلْوِيّ as, a male, plural عِلْوِيّ , and of the measure عِلْوِيّ as, عِلْوِيّ as, wall pl. عِلْوِيّ

## 12. عِلْوِيّ

This form is applied to nouns of the form عِلْوِيّ which have the letter , for the medial radical, as عِلْوِيّ , a fish, plural عِلْوِيّ , and also to nouns of the measures عِلْوِيّ . عِلْوِيّ , and عِلْوِيّ , and عِلْوِيّ , (rarely) عِلْوِيّ and عِلْوِيّ as عِلْوِيّ (orig. عِلْوِيّ ) plural, عِلْوِيّ ; عِلْوِيّ (orig. عِلْوِيّ ) plural عِلْوِيّ , عِلْوِيّ , a field mouse, عِلْوِيّ , plural عِلْوِيّ ; عِلْوِيّ , (orig. عِلْوِيّ ) plural عِلْوِيّ , عِلْوِيّ , a boy, plural عِلْوِيّ ; عِلْوِيّ , a gazelle, plural عِلْوِيّ ; عِلْوِيّ , a wall, plural عِلْوِيّ . Sometimes (though rarely) عِلْوِيّ as, a boy, plural عِلْوِيّ , عِلْوِيّ as, عِلْوِيّ to that of عِلْوِيّ , as عِلْوِيّ

## 13. قَتْلَى

This form is applicable to attributives formed on **قَتْلَى**, **قَتْلَى**, **قَتْلَى**, the last denoting *infirmitas*, *debetitudo*, etc., of body or mind, as **قَتْلَى** sick, plural **قَتْلَى**; **قَتْلَى** dead (orig. **قَتْلَى**) plural **قَتْلَى**; **قَتْلَى** paralytic, plural **قَتْلَى**; **قَتْلَى** a fool, plural **قَتْلَى**. Also it is applicable to **قَتْلَى** as **قَتْلَى** beggar, plural **قَتْلَى**.

## 14. قَتْلَى

This form is applicable only to two words **قَتْلَى** a partridge, plural **قَتْلَى**; and **قَتْلَى** a pole cat, plural **قَتْلَى**.

## 15. قَتْلَى

This form is applicable to all masculine attributives, belonging to rational beings formed on the measure **قَتْلَى** which are neither *infirmitas*, nor *debetitudo*, nor *mentis defectus*, as **قَتْلَى** poor, plural **قَتْلَى**; **قَتْلَى** wise, plural **قَتْلَى**. Also this form is applied to all masculine attributives of the measure **قَتْلَى** with the above restriction. as **قَتْلَى** learned, plural **قَتْلَى**; **قَتْلَى** virtuous, plural **قَتْلَى**.

## 16. قَتْلَى

This form is applicable to masculine attributives of the measure **قَتْلَى**, belonging to rational beings, mostly of the *mentis defectus* kind, and *infirmitas* kind, as **قَتْلَى** a fool, plural **قَتْلَى**.





forms are held by them to be in reality singular, having the sense of plurals. To avoid these technicalities, they are in fact plurals, but of rare occurrence. However, we here insert several of these forms which are often used:—

فُعَيْلٌ — as { حِمَارٌ an ass, plural حُمُرٌ ; حَاجٌّ a pilgrim حُجَّاجٌ .  
مَأمَرٌ a goat, plural مَأمِرٌ .

مِمْعُولَةٌ — an بَعْلٌ husband, plural بَعُولَةٌ .

فُعَالَةٌ — as حَجَرٌ a stone, plural حِجَارَةٌ ; صَاحِبٌ a companion,  
plural صُحَابَةٌ .

فُعُلٌ — as حَلَقَةٌ a ring, plural حَلَقٌ ; خَادِمٌ a servant, plural خُدَمٌ .

فُعَالٌ — as { شَرِبٌ drinking, plural شُرَبٌ ; رَاكِبٌ a horseman,  
plural رُكَبٌ ; صَاحِبٌ a companion, plural صُحَبٌ .

The *منتهى الجمع* the last of the plurals, otherwise called  
*جمع الجمع* the Plurals of Plurals.

We have already stated that the second class of the irregular plurals is distinguished by the name *منتهى الجمع* the last of the plurals ; it is so called because when a noun is pluralised in this form, it cannot be made plural a second time, (which other forms of the plural admit) as كَلَبٌ plural of كَلْبٌ ; is again pluralised into أَكَالِبٌ and so أَقْوَالٌ plural of قَوْلٌ ; may be pluralised a second time, as أَقَاوِيلٌ . When a plural noun is pluralised a

second time, it called *الجمع* *plural of plurals*; nevertheless singular nouns are also pluralised in these forms directly. The principal measures of *الجمع* *the last of the plurals* are *تأنيلاً*, *تأنيلاً* and *تأنيلاً* to which are correlative several other measures which we shall state here with their respective rules of application.

# 1. تأنيلاً

The form of the plural is applicable to all quadriliteral nouns as *سَائِر* *an army*, plural *سَائِر*; to trilateral nouns rendered correlative to them by the re-duplication of the final radicals as *وَرْد* *rough and high ground*, plural *وَرْد*. It is applicable also to nouns composed of more than four letters and if they be primitive only, the final radicals are rejected, and if derivative, the servile letters too as *سَوْرَج* *a quince*, plural *سَوْرَج*; *سَوْرَج* *nighthingale*, plural *سَوْرَج*; *عَنْجَب* *a spider*, plural *عَنْجَب*.

## (a) تأنيلاً

To substantives of the measure *أَيْش* (i. e., without any regard to the vowel-points) with or without *أ* as *أَصْبَح* *a finger*, pl. *أَصْبَح*; *أَصْبَح* *a bare*, pl. *أَصْبَح*; *أَصْبَح* *the tip of a finger*, pl. *أَصْبَح*. To the masc. of *أَصْبَح* *noun of superiority* as *أَكْبَر* *greater*, pl. *أَكْبَر*.

## (b) تأنيلاً

To *أَصْبَح* or *أَصْبَح*, as *أَصْبَح* *a kind of tree*, pl. *أَصْبَح*; *أَصْبَح* *experience*, pl. *أَصْبَح*.

## (c) مَقَالٌ

To مصدر ميمي (Inf. with *mim*) or اسم ظرف (Noun of Time and Place) and مَقَالٌ (Noun of Instrument) as مَشَابٌ a desire, pl. مَشَابٍ; مَسْجِدٌ a place of worship, pl. مَسَاجِدُ; مَقْلَبٌ an instrument of opening, or key, pl. مَقْلَبَاتُ. The words مَقْلَبٌ a woman with child, pl. مَقْلَبَاتُ and مَحْسَنٌ beauty, pl. مَحْسَنَاتُ, are exceptions.

## (d) مَعَالٌ

To مَعَالٌ as مَعَالَةٌ excellence, pl. مَعَالَاتُ; مَخِيَّةٌ an error, pl. مَخِيَّاتُ (orig. مَخِيَّةٌ), to مَعَالٌ, مَعَالٌ, مَعَالٌ, مَعَالٌ, and مَعَالٌ, as مَعَالٌ, a riding camel, pl. مَعَالَاتُ; مَعَالَةٌ an old woman, pl. مَعَالَاتُ; مَعَالٌ a pillar, pl. مَعَالَاتُ; مَعَالٌ an argument, pl. مَعَالَاتُ; مَعَالٌ a treasury, pl. مَعَالَاتُ.

## (e) قَوَالٌ

To قَوَالٌ (substantive or attributive either peculiar to the female sex or to irrational being) as مَحَالٌ the sea-shore, pl. مَحَالَاتُ; مَحَالٌ a pregnant woman, pl. مَحَالَاتُ; مَحَالٌ a braying animal or ass, pl. مَحَالَاتُ. To قَوَالٌ, قَوَالٌ, قَوَالٌ, قَوَالٌ, as قَوَالٌ a fruit, pl. قَوَالَاتُ; قَوَالٌ a mould, pl. قَوَالَاتُ; قَوَالٌ a star, pl. قَوَالَاتُ; قَوَالٌ a monastery, pl. قَوَالَاتُ.

## (f) قَوَالٌ or قَوَالٌ

To قَوَالٌ, قَوَالٌ, قَوَالٌ, قَوَالٌ, etc., as مَحَالٌ a desert, pl. مَحَالَاتُ or مَحَالَاتُ; مَحَالٌ claim, pl. مَحَالَاتُ or مَحَالَاتُ; مَحَالٌ a kept slave-girl, pl. مَحَالَاتُ or مَحَالَاتُ; مَحَالٌ the collar-bone, pl. مَحَالَاتُ or مَحَالَاتُ.

Obs. The measure *سَالِي* was originally *سَالِي* which becomes such by Rule 15, Appendix.

(g) *سَالِي*

To *سَالِي* as *سَالِي* a polisher, pl. *سَالِي* etc.

(h) *سَالِي*

To *سَالِي* (without any regard to vowel-points) as *سَالِي* inactive, pl. *سَالِي*.

(i) *سَالِي*

To *سَالِي* (without any regard to vowel-points) as *سَالِي* a camel's hoof, pl. *سَالِي*.

(j) *سَالِي*

To *سَالِي* as *سَالِي* a rivulet, pl. *سَالِي*.

(k) *سَالِي*

To *سَالِي* as *سَالِي* a species of garment, pl. *سَالِي*.

2. *سَالِي*

It is applicable to every noun composed of five letters or more of which the penultimate letter is a servile infirm one, preceded by a homogeneous vowel-point; as *سَالِي* paper, pl. *سَالِي*; *سَالِي* a sparrow, pl. *سَالِي*; *سَالِي* a candle, pl. *سَالِي* etc.



This form is applicable to all substantives (not to relative adjectives) of the measure  $\text{مِثْلُ}$  or  $\text{مِثْلَيْنِ}$ , as  $\text{مِثْلُ كُرْسِيٍّ}$  a chair, pl.  $\text{مِثْلَيْنِ كُرْسِيٍّ}$  a crane, pl.  $\text{مِثْلَيْنِ كُرْسِيٍّ}$ .

### 3. $\text{مِثْلَيْنِ}$

This form with its correlative  $\text{مِثْلَيْنِ}$  is applicable to nouns derived from foreign languages or to relative adjectives  $\text{الْمَبْنِيَّةُ}$  as  $\text{مِثْلَيْنِ فِيلَسُوفٍ}$  a philosopher, pl.  $\text{مِثْلَيْنِ فِيلَسُوفٍ}$ ;  $\text{مِثْلَيْنِ فِرْعَوْنٍ}$  pharaoh, pl.  $\text{مِثْلَيْنِ فِرْعَوْنٍ}$ ;  $\text{مِثْلَيْنِ أَرْمَنِيٍّ}$  an Armenian, pl.  $\text{مِثْلَيْنِ أَرْمَنِيٍّ}$ ;  $\text{مِثْلَيْنِ بَرِيطَانِيٍّ}$  a Briton, pl.  $\text{مِثْلَيْنِ بَرِيطَانِيٍّ}$ ;  $\text{مِثْلَيْنِ بَرْمَكِيٍّ}$  related to the family of Barmak, pl.  $\text{مِثْلَيْنِ بَرْمَكِيٍّ}$ ;  $\text{مِثْلَيْنِ أَشْعَرِيٍّ}$  belonging to the founder of a school of theology, pl.  $\text{مِثْلَيْنِ أَشْعَرِيٍّ}$ ;  $\text{مِثْلَيْنِ أَكْسَرِيٍّ}$  a Caesar, pl.  $\text{مِثْلَيْنِ أَكْسَرِيٍّ}$ ;  $\text{مِثْلَيْنِ إِسْمَاعِيلِيٍّ}$  a king of Persia, pl.  $\text{مِثْلَيْنِ إِسْمَاعِيلِيٍّ}$ . Also it is occasionally applicable to substantives and attributives of five or more letters, of which the penultimate letter is a servile one preceded by a homogeneous vowel-point, as  $\text{مِثْلَيْنِ أَسَافِيٍّ}$  a master, pl.  $\text{مِثْلَيْنِ أَسَافِيٍّ}$ ;  $\text{مِثْلَيْنِ أَتَلَسِيٍّ}$  a disciple, pl.  $\text{مِثْلَيْنِ أَتَلَسِيٍّ}$ ;  $\text{مِثْلَيْنِ أَكْبَرِيٍّ}$  most powerful, pl.  $\text{مِثْلَيْنِ أَكْبَرِيٍّ}$ .

### *Irregular Formation of the Plural.*

The plurals of some nouns are quite different in words from their singulars.

<sup>1</sup> According to some grammarians, this form is not reckoned as one of  $\text{مِثْلَيْنِ}$  since it admits of *tanween* which the other forms of it do not admit.

They are called by our grammarians الجمع من غير لفظه. These are امرأة <sup>اَمرَأَة</sup> a woman, pl. نِسَاء <sup>نِساء</sup>; or نِسْوَة <sup>نِساء</sup> or نِسْوَان <sup>نِساء</sup>; ذو a possessor, pl. اِلُو <sup>اِلُو</sup>; خُلْد <sup>خُلْد</sup> a mole, pl. مَنَاجِد <sup>مَنَاجِد</sup>.

But there are some plurals of this class though apparently formed anomalously, yet their roots may be traced to be uniform with those of their singulars by referring to their original forms, اُم <sup>اُم</sup> mother (original اُمّه <sup>اُمّه</sup>); pl. اُمّهَات <sup>اُمّهَات</sup>; شَاة <sup>شَاة</sup> a goat (original شَاة <sup>شَاة</sup>); pl. شِيَاء <sup>شِيَاء</sup>; مَاء <sup>مَاء</sup> (original مَاء <sup>مَاء</sup> or مَوَة <sup>مَوَة</sup>) pl. مِيَاء <sup>مِيَاء</sup> or اَمْرَاء <sup>اَمْرَاء</sup>; فَم <sup>فَم</sup> mouth (original فَوَة <sup>فَوَة</sup>), pl. اَفْوَاء <sup>اَفْوَاء</sup>.

### تذكير وتانيث The gender of nouns.

In Arabic, nouns have two genders: masculine and feminine, but there are, some nouns which are common to both genders.

The terminations of the feminine gender are ة and the two alifs called (الف ممدودة) *prolonged alif* آء and (الف مقصورة) *shortened alif* ا. Every noun having one of these terminations must be regarded as feminine, as والدَة <sup>والدَة</sup> mother, ظِلْمَة <sup>ظِلْمَة</sup> darkness, ذِكْرَى <sup>ذِكْرَى</sup> admonition, حَبْلَى <sup>حَبْلَى</sup> pregnant woman, صَحْرَاء <sup>صَحْرَاء</sup> desert, وَرْقَاء <sup>ورْقَاء</sup> a fem. dove, except when the noun signifies a male animal, in which case it must be considered as masculine, as طَلْعَة <sup>طَلْعَة</sup> name of a man, عَلَامَة <sup>عَلَامَة</sup> a very learned man. There are, however, many nouns in Arabic, which though they have no feminine terminations, are used as feminine. These are of two classes.

1st. Feminine by signification. (المونث المعنوي)

2nd. Feminine by usage. (المونث السماعي)

Under the first head, come all those nouns, common as well



as proper, which denote the female sex, as <sup>ام</sup> mother, <sup>مروء</sup> as an old woman, <sup>مروء</sup> Mary name of a lady, etc. Of the 2nd class, those which are reducible to rules, are as follow:—

(1) Names of countries and towns, because the words <sup>ارض</sup> (which are feminine) are prefixed to them, <sup>مصر</sup> Egypt, <sup>قبرس</sup> Cyprus, <sup>سوريا</sup> Syria, etc., i.e., <sup>ارض</sup> <sup>مصر</sup> مصر, <sup>ارض</sup> <sup>قبرس</sup> قبرس, <sup>ارض</sup> <sup>سوريا</sup> سوريا.

(2) Nouns denoting the winds and different kinds of fire, as <sup>ريح</sup> wind, <sup>ريح</sup> breeze, <sup>نار</sup> fire, <sup>ريح</sup> the east wind, <sup>ريح</sup> the west wind, <sup>ريح</sup> the north wind, <sup>ريح</sup> the south wind, and <sup>نار</sup> blazing fire, <sup>نار</sup> bell fire, etc.

(3) Nouns denoting the double members of the body, as <sup>يد</sup> hand, <sup>رجل</sup> leg, <sup>عين</sup> foot, <sup>عين</sup> eye, etc.

(4) All irregular plurals <sup>كسر</sup> <sup>كسر</sup> as <sup>كسر</sup> <sup>كسر</sup> as <sup>كسر</sup> <sup>كسر</sup> sayings, <sup>كسر</sup> narrow hearts.

Besides these, there are many other nouns which are used as feminine. They are quite anomalous, being not reducible to rules and depending only on usage, as <sup>ارض</sup> the earth, <sup>شمس</sup> the sun, <sup>نفس</sup> soul, <sup>روح</sup> spirit, <sup>دار</sup> a house, <sup>خمر</sup> wine, etc. There are also some nouns which are common to both genders, as <sup>طريق</sup> a road, <sup>سوق</sup> a market, <sup>سما</sup> the heaven, <sup>طريق</sup> and <sup>طريق</sup> road, <sup>كettle</sup> a kettle, <sup>عنق</sup> the neck, <sup>لسان</sup> the tongue, <sup>فارس</sup> a horse, <sup>نعل</sup> a date-tree, <sup>اوت</sup> a finger, etc. Among the feminine nouns by usage, those of the trilateral class are considered to have the

feminine termination <sup>ة</sup> understood, since they assume it in their diminutive forms, as <sup>ة</sup>أرضي, <sup>ة</sup>أرضي; <sup>ة</sup>شمس, <sup>ة</sup>شمس etc.

Again among all feminine nouns in genral those denoting the female sex of animals are distinguished by the term <sup>ة</sup>المؤنث الحقيقي the real feminine, and those which are not such, are called <sup>ة</sup>المؤنث الغير الحقيقي the assumed feminine, or <sup>ة</sup>المؤنث اللغوي the verbal feminine.

### Defined and undefined nouns.

Defined nouns are first all common nouns, having the definite article <sup>ال</sup> prefixed to them, as <sup>ال</sup>الرجل the man, <sup>ال</sup>الفرس the horse, etc. Secondly, all proper nouns, as <sup>يد</sup>جعفر, <sup>يد</sup>جعفر etc. Thirdly, personal, demonstrative and relative pronouns. Fourthly, those <sup>مضاف</sup>muzāf to any noun belonging to any of the foregoing classes. The rest are what are called *undefined nouns*.

### Article.

The Arabs have only the definite article <sup>ال</sup> al<sup>1</sup> the, which is not liable to any change on account of number or gender. The place of the indefinite article, however, is supplied by a <sup>تنوين</sup>tanween, called <sup>تنوين التذكير</sup>tanween ut tankir, as <sup>رجل</sup>a man. If the substantive to which the article is prefixed, happens to begin with any of the *solar letters*,<sup>2</sup> viz., <sup>س</sup>س <sup>ذ</sup>ذ <sup>ز</sup>ز <sup>ر</sup>ر <sup>ث</sup>ث,

<sup>1</sup> Hence several words in English being of Arabic origin are still found with the Arabic article *al*, as Algebra <sup>الجبر</sup>, alambic <sup>الأنبيق</sup>, alcohol <sup>الكحل</sup>

<sup>2</sup> The solar letters are called <sup>شمسي</sup>حروف شمسي and the rest lunar <sup>قمری</sup>حروف قمری

There are three cases in Arabic : Nominative, Accusative, and Genitive. The marks by which these cases are severally distinguished, differ in different classes of nouns. There are, however, several nouns which do not admit of case-marks,

*The cases of nouns.*

as *الإنسان* man is mortal.

which denotes all individuals of the noun to which it is prefixed, A third sort of *الإنسان* is called *الاستثنائي* comprehending *الإنسان*, with *the*, and in the latter case by a noun without any article. preceded by *ال* should be translated into English by a noun *الإنسان* man is better than woman. In the former case, the noun noted by the noun to which it is prefixed, is meant; as, *الإنسان* generic *الإنسان*, when the whole species or genus of the thing de- come, that is, a particular man. It is also termed *الإنسان* sticks the sense to a certain individual, as *الإنسان* the man has Obs. The definite article *ال* is called *ال* when it re- a noun, the final *tanween* (in *in*) is suppressed as *الإنسان*. form though its sound is altered. On prefixing an article to In this case, however, the *ال* must always be written in its own *tashdid*, thus *الإنسان* the Turk, *الشمس* the sun, the light, etc. of the first letter of the noun both coalescing under the sign *ال* (see page 45), the *ال* of the article assumes the sound

and are called مَبْنِي (mabni) indeclinable. Those that admit of case-marks are called مَعْرَب (mu'rab) declinable.

Obs. The term *indeclinable* has been erroneously applied by Mr. W. Wright and other Anglo-Arabic grammarians to the class of declinable nouns, termed by Arab grammarians غير المنصرف (ghair-ul-munsarif).

The different kinds of case-marks which are used in different classes of nouns are as follow:—

(1) In all nouns of the singular number (not of the class termed غير المنصرف which will be explained hereafter); in all irregular plurals, جمع مَكْرَر excepting the class termed plural of plurals مُتَنَبِيّ الجمع and in all those nouns of the defective class (ناتس) whose penultimate letter is quiescent, the sign of the Nominative is *dammah* َ that of the Accusative is *fathah* ِ of the Genitive is *kasrah* ِ thus:—

Nom.		Acc.		Gen.
رَجُلٌ	a man	رَجُلٌ		رَجُلٍ
رِجَالٌ	men	رِجَالًا		رِجَالٍ
دَلْوٌ	a bucket	دَلْوًا		دَلْوٍ
ظَبْيٌ	a deer	ظَبْيًا		ظَبْيٍ

(2) In nouns of the dual number and in the word اثنان, two case-marks are, for the Nominative اِثْنَانٌ — and for the Accusative and Genitive, اِثْنَانِ — thus:—

Nom.	رجلین	two men
Acc.	رجلین	
Gen.	رجلین	

In those nouns of the dual number to which pronouns are affixed or which are *مضاف*, *muzaf* to some other nouns and in the words *رجل*, and *رجل* both, the sign of the Nominative — *alif* and of the Accusative and Genitive cases

— thus: —

Nom.	رجلین	their (dual) two sons
Acc.	رجلین	
Gen.	رجلین	

(3) In regular plural nouns of the masculine gender, and in the words *رجل*, *رجل*, etc., the case-mark for the Nominative is , and for the Accusative and Genitive — thus: —

Nom.	رجلین	Moslems
Acc.	رجلین	
Gen.	رجلین	

In the regular plural nouns mentioned above when they are affixed to some other nouns, or when pronouns are affixed

to them, and in the words **أَلُو** possessors, the case-mark for the Nominative is **و** and for Genitive and Accusative **ي** thus:—

Nom.		Acc.		Gen.
<b>مُسْلِمُو الْإِنْدِ</b>	Moslems of India	<b>مُسْلِمِي الْإِنْدِ</b>		<b>مُسْلِمِي الْإِنْدِ</b>
<b>أَلُو مَالٍ</b>	Possessor of wealth	<b>أَلِي مَالٍ</b>		<b>أَلِي مَالٍ</b>

(4) In these six nouns, **أَب** a father, **أَخ** a brother, **خَم** a father-in-law, **هَن** an obscene thing, **فَم** (for **فَوْه**) mouth, and **ذُو** possessor, when they are **مُضَاف** *muzaf* to other nouns (and when the 1st personal pronoun **ي** is not suffixed to them) the case-mark for the Nominative is **و**, for the Accusative **ي** and for the Genitive **ي** thus:—

Nom.		Acc.		Gen.
<b>أَبُو زَيْدٍ</b>	Zaid's father	<b>أَبَا زَيْدٍ</b>		<b>أَبِي زَيْدٍ</b>
<b>أَخُو زَيْدٍ</b>	Zaid's brother	<b>أَخَا زَيْدٍ</b>		<b>أَخِي زَيْدٍ</b>
<b>خَمُّ زَيْدٍ</b>	Zaid's father-in-law	<b>خَمَّا زَيْدٍ</b>		<b>خَمِّي زَيْدٍ</b>
<b>هَنُّ هِنْدٍ</b>	Hind's—	<b>هَنَّا هِنْدٍ</b>		<b>هَنِّي هِنْدٍ</b>
<b>فَمُّ زَيْدٍ</b>	Zaid's mouth	<b>فَمَّا زَيْدٍ</b>		<b>فَمِّي زَيْدٍ</b>
<b>ذُو مَالٍ</b>	Possessor of property	<b>ذَا مَالٍ</b>		<b>ذِي مَالٍ</b>

(5) In the regular plural nouns of the feminine-gender, the sign of the Nominative is *dammah* **ـة** of the Accusative and Genitive *kasrah* **ـا** thus:—

Nom.		Acc.		Gen.
<b>مُسْلِمَاتٌ</b>	Female Moslems	<b>مُسْلِمَاتٍ</b>		<b>مُسْلِمَاتٍ</b>

*Obs.* The regular plurals of the masculine and feminine genders and the dual number have *diplothe* case-marks, i.e., the Accusative and Genitive have the same sign. (6) In those nouns which have for their final letter  $\zeta$  preceded by a letter moved with *kasrah*, the sign of the Nominative and that of the Genitive are *damnah* and *kasrah* understood, but that of the Accusative is *fathah* expressed: —

Gen.	Acc.	Nom.
Gen.	Acc.	Nom.
The Judge	The Judge	The Judge

(7) In those nouns whose final letter is  $\frac{1}{2}$  or  $\frac{1}{4}$  the case-marks are all understood, as  $\frac{1}{2}$  and  $\frac{1}{4}$  thus:—

Nom.	Acc.	Gen.
Ἰωάννης	Ἰωάννη	Ἰωάννου
Μωσῆς	Μωσὲ	Μωσέως

There are certain classes of **مفعول** declinable nouns, termed **الغائر** *ghair-ul-munawwir*, which do not admit of *tanween* and have *dipotate* case-marks, i.e., have the same sign for Accusative and Genitive cases, i.e., *fathah* without *tanween*.

1. All plurals of the class **الجمعي** *al-jum'ī*, i.e., plurals of the forms **فُعُولٌ** *fū'ūl*, **مَفْعُولٌ** *maf'ūl*, **فَاعِلٌ** *fā'il*, etc. as **فُعُولٌ** *fū'ūl* etc. **مَفْعُولٌ** *maf'ūl* etc. **فَاعِلٌ** *fā'il* etc.

2. All adjectives of the form *أشقر*, as *أشقر أسود* black, *أشقر أبيض* etc.

and, etc.

3. Proper names ending in ة as طَلْحَة, name of a man  
مَكَّة, the city of Mecca, زَيْدَة name of a princess, etc.

4. Proper nouns of the feminine gender not ending in ة but either of foreign origin, or consisting of four letters, or of three only, such that the medial one is movable ; as مصر Egypt, مَآء name of a town in Turkey in Asia, زَيْنَب name of a lady, سَقْر name of a particular part of hell.

5. Proper nouns of foreign origin which consist either of four letters or three only, such that the medial one is movable ; as اِبْرَاهِيْم Abraham, جَبْرِئِيل Gabriel, اِسْحَاق Ishaq, شَتْر name of a fort, etc. But those consisting of three letters of which the second is not movable, are not included under the classes غير المنصرف ; as نُوح Noah, لُوط Lot, etc.

6. All common nouns and adjectives ending either in *alif-ul mamdūdah*, prolonged alif (آ), or *alif-ul-maqṣūrāḥ*, shortened alif (ا) ; as, حُمْرَاء, red, صُفْرَاء, yellow, صَحْرَاء, a desert, حُبْلَى, a pregnant woman.

7. Adjectives of the form فَعْلَانُ, of which the feminine is فَعْلَى as سَكْرَانُ, fem. سَكْرَى, drunk.

8. Proper nouns ending in ن as سَقِيَانُ عُمَيَّانُ, etc.

9. Proper nouns whose forms resemble those peculiar to verbs, or of any of the persons of the aorist, as شِمْر name of a horse, شَلَم Jerusalem, فَرْب name of a man, أَحْمَد Ahmed, يَزِيد Yazid, تَدْمِر Tadmira (palmyra).



10. Distributive numerals of the forms **فِعال**, **فِعال**, **فِعال**, as **ثَلَاثَة** and **ثَلَاثَة** three by three, and likewise the words **اِخْرَاج** plural of **اِخْرَاج**, another, and **جَمْع**, plural of **جَمْع**, all.

11. Proper nouns of the measure **فِعال** supposed to have been derived from common nouns or adjectives without any etymological rule; as, **عُمَر** Umar, **زُفَر** Zufar, (supposed to have been derived from **عُمَر** and **زُفَر**).

*Declension of the ghar-ul-munsarif غير المنصرف*

Nom.	Acc.	Gen.
عَمْرٌ	عَمْرٌ	عَمْرٌ
جَمْعٌ	جَمْعٌ	جَمْعٌ
اِخْرَاجٌ	اِخْرَاجٌ	اِخْرَاجٌ
ثَلَاثَةٌ	ثَلَاثَةٌ	ثَلَاثَةٌ
اِحْمَدٌ	اِحْمَدٌ	اِحْمَدٌ
سَلِيمٌ	سَلِيمٌ	سَلِيمٌ
عَدْنَانٌ	عَدْنَانٌ	عَدْنَانٌ
سَكْرَانٌ	سَكْرَانٌ	سَكْرَانٌ
مَحْرَأَةٌ	مَحْرَأَةٌ	مَحْرَأَةٌ
شَقِيْرٌ	شَقِيْرٌ	شَقِيْرٌ
اِبْرَاهِيْمٌ	اِبْرَاهِيْمٌ	اِبْرَاهِيْمٌ
سَقَرٌ	سَقَرٌ	سَقَرٌ
زَيْنَبٌ	زَيْنَبٌ	زَيْنَبٌ
عَلَاةٌ	عَلَاةٌ	عَلَاةٌ
اِسْوَدٌ	اِسْوَدٌ	اِسْوَدٌ
مَسَاجِدٌ	مَسَاجِدٌ	مَسَاجِدٌ

When any noun of this class is preceded by the definite article *ال*, or when it is *مضاف* to some other noun, it admits of *kasrah*, and becomes *منصرف* triptote as:—

Nom.	Acc.	Gen.
الْمَسَاجِدُ	الْمَسَاجِدَ	الْمَسَاجِدِ
مَسَاجِدُ الْمُسْلِمِينَ	مَسَاجِدَ الْمُسْلِمِينَ	مَسَاجِدِ الْمُسْلِمِينَ

### Personal Pronouns. ضمائر

These are of two classes, the isolated, and the affixed. The isolated personal pronouns are the following:—

#### 1. Nominative. ذللي

Person.	Masculine.			Feminine.		
	Sing.	Du.	Pl.	Sing.	Du.	Pl.
3rd.	هُوَ	هُمَا	هُمْ	هِيَ	هُمَا	هِنَّ
2nd.	أَنْتَ	أَنْتُمَا	أَنْتُمْ	أَنْتِ	أَنْتُمَا	أَنْتُنَّ
1st.	أَنَا	نَحْنُ	نَحْنُ	أَنَا	نَحْنُ	نَحْنُ

#### 2. Accusative. مفعولي

Person.	Masculine.			Feminine.		
	Sing.	Du.	Pl.	Sing.	Du.	Pl.
3rd.	إِيَّاهُ	إِيَّاهُمَا	إِيَّاهُمْ	إِيَّاهَا	إِيَّاهُمَا	إِيَّاهُنَّ
2nd.	إِيَّاكَ	إِيَّاكُمَا	إِيَّاكُمْ	إِيَّاكِ	إِيَّاكُمَا	إِيَّاكُنَّ
1st.	إِيَّايَ	إِيَّانَا	إِيَّانَا	إِيَّايَ	إِيَّانَا	إِيَّانَا

the Quran **يُؤْتِي**. These we adore; or when another word intervenes between the verb and the pronoun, as **يُؤْتِيهِمُ اللَّهُ مِنْ فَضْلِهِ**

*The Affixed Pronouns. Uchiyo, Ichiyo*

The affixed pronouns are those which are always suffixed to, or joined to a verb, a noun, or a preposition. When joined to a verb, they are either in the Nominative or in the Accusative case- and when joined to a noun or a preposition, they are always in the Genitive case.

(1) The Affixed Pronouns, Nominative. مَنَافِرٍ مِّنَ الْمُنَافِقِينَ

These are of two kinds, *expressed* and *implied*. The *expressed* are in fact the terminations of the verb ; as (ع) in *عَلَّمَ*, (م) in *عَلَّمَ*, (ت) in *عَلَّمَ*, (ل) in *عَلَّمَ*, (ي) in *عَلَّمَ*, (و) in *عَلَّمَ*, (ي) in *عَلَّمَ*.

The implied are those which are understood, before the singular masculine and feminine 3rd person of the preterite; as, **كَانَ** and **كُنْتُ**, i.e., **كَانَ** and **كُنْتُ**; before the singular and plural 1st person, the singular 2nd person, the singular 3rd person masculine and feminine of the aorist as **يَكُونُ** i.e., **يَكُونُ** and **تَكُونُ** i.e., **يَكُونُ** and **تَكُونُ**; before the singular and plural 2nd person, the singular 3rd person masculine and feminine of the imperative as **اَكُنْ** i.e., **اَكُنْ** and **اَكُنِي** i.e., **اَكُنِي** and **اَكُنِي**.

—and before the imperative as أَنْتَ يَا أَبْنِي.

(2) *The Affixed Pronouns, Accusative.*

Person.	Sing.	Du	Plural.
3rd. mas	as ضَرَبَ <sup>ض</sup>	as ضَرَبَا <sup>مَ</sup>	as ضَرَبُوا <sup>هَ</sup>
„ fem.	as ضَرَبَا <sup>عَا</sup>	as ضَرَبَتَا <sup>ا</sup>	as ضَرَبْنَ <sup>نَ</sup>
2nd. mas.	as ضَرَبْكَ <sup>كَ</sup>	as ضَرَبَكُمَا <sup>كُمَا</sup>	as ضَرَبَكُمْ <sup>كُم</sup>
„ fem.	as ضَرَبْكِ <sup>كِ</sup>	as ضَرَبَكُمَا <sup>كُمَا</sup>	as ضَرَبَكُنَّ <sup>كُنَّ</sup>
1st. mas. and fem.	as ضَرَبْنِي <sup>نِي</sup>	as ضَرَبْنَا <sup>نَا</sup>	as ضَرَبْنَا <sup>نَا</sup>

(3) *The Affixed Pronouns, Genitive.*

(a) Suffixed to a noun. كِتَابٌ “a book”.

Person.	Sing.	Du.	Plural
3rd masc	as كِتَابُهُ <sup>هَ</sup> his book	as كِتَابُهُمَا <sup>هَ</sup>	as كِتَابُهُمْ <sup>هَ</sup>
„ fem.	as كِتَابُهَا <sup>عَا</sup> her book	as كِتَابُهُمَا <sup>ا</sup>	as كِتَابُنَّ <sup>نَ</sup>
2nd masc.	as كِتَابُكَ <sup>كَ</sup> thy book	as كِتَابُكُمَا <sup>كُمَا</sup>	as كِتَابَكُمْ <sup>كُم</sup>
„ fem.	as كِتَابُكِ <sup>كِ</sup> thy book	as كِتَابُكُمَا <sup>كُمَا</sup>	as كِتَابَكُنَّ <sup>كُنَّ</sup>
1st com.	as كِتَابِي <sup>ا</sup> my book	as كِتَابُنَا <sup>نَا</sup>	as كِتَابُنَا <sup>نَا</sup>

(b) Suffixed to a preposition (لِ to, or for).

Person.	Sing.	Du.	Plural
3rd. masc.	as لِهَ <sup>هَ</sup> to, for him	as لِهِمَا <sup>هَ</sup>	as لِهِمْ <sup>هَ</sup>
„ fem.	as لِهَا <sup>عَا</sup> to, for her	as لِهِمَا <sup>ا</sup>	as لِهِنَّ <sup>نَ</sup>
2nd. masc.	as لَكَ <sup>كَ</sup> to, for thee	as لَكُمَا <sup>كُمَا</sup>	as لَكُمْ <sup>كُم</sup>
„ fem.	as لَكَ <sup>كِ</sup> to, for thee	as لَكُمَا <sup>كُمَا</sup>	as لَكُنَّ <sup>كُنَّ</sup>
1st. masc. and fem.	as لِي <sup>ا</sup> to, for me	as لَنَا <sup>نَا</sup>	as لَنَا <sup>نَا</sup>

Yes, I gave it to you.

These are of two kinds:—

(1) Those which indicate near objects, *قريب* :—

Sing	Masc. is this,  Fem. this, this, this, this, this, this,	Du.	Plural.

The particle *le* which is written *a* is often prefixed to the 1st class, as:—

Sing.	<p> Masco.      <i>lā</i> this      <i>lā</i> or <i>lā</i>  Rem.      <i>lā</i>      <i>lā</i> </p>	Du.	<p> <i>lā</i>      <i>lā</i>  <i>lā</i>      <i>lā</i> </p>	Plural.	<p> <i>lā</i> they </p>
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(2) Those which indicate remote objects, which are formed by adding 's' or 'k' to the first kind. They are the following:—

Sing.	Masc. $\text{أَنْتَ}$ or $\text{أَنْتِ}$	Fem. $\text{أَنْتِ}$ or $\text{أَنْتِ}$
Du.	$\text{أَنْتَ}$ or $\text{أَنْتِ}$	$\text{أَنْتَ}$ or $\text{أَنْتِ}$
Plural.	$\text{أَنْتُمْ}$ or $\text{أَنْتُمْ}$	

هنا here, هناك there, ههنا here, ثم here, hence.

Sing.	Du.	Plural
Masc. <sup>ا</sup> الَّذِي who, which	<sup>ا</sup> الَّذَانِ	<sup>ا</sup> الَّذِينَ <sup>ا</sup> الَّذِيْنَ
Fem. <sup>ا</sup> الَّتِي	<sup>ا</sup> الَّتَانِ or <sup>ا</sup> الَّتِيْنِ	<sup>ا</sup> الَّتَيْنِ <sup>ا</sup> الَّتِيْنِ <sup>ا</sup> الَّتِيْنِ

تلك المرأة التي شتمت زيداً That is the woman who abused Zaid  
هؤلاء الزوجات اللاتي طلقتموهن These are the wives whom you  
have divorced.

The words مَنْ and مَا are Compound Relative, i.e., they are relative including the antecedent. The former is applicable to rational beings, and the latter to irrational animals and inanimate objects ; as مَنْ قَنَعَ عَنِىْ He who is contented becomes rich ; هَذَا مَا كَسَبَتْ يَدَاكَ Beat him who beat thee ; اِنَّا اَعْطَيْنَاكَ مَا تَطْلُبُ This is what thy hands have acquired ; I will give thee what thou wantest.

These two pronouns are also used in interrogations, as مَنْ أَبُوكَ Who is thy father? مَا اسْمُكَ What is thy name? The word أَيُّ (fem. أَيَّةُ) who, which or what, is generally used



Eng.	Arabic	Masc.	Fem.
3	٣	ثَلَاثَة	ثَلَاث
4	٤	أَرْبَعَة	أَرْبَع
5	٥	خَمْسَة	خَمْس
6	٦	سِتَّة	سِت
7	٧	سَبْعَة	سَبْع
8	٨	ثَمَانِيَة	ثَمَانِي or ثَمَان
9	٩	تِسْعَة	تِسْع
10	١٠	عَشْرَة	عَشْر

*Obs.* From *three* to *ten* the feminine termination ة is added to the masculine, while the feminine is irregularly left without ة.

From *eleven* to *nineteen* both inclusive, the cardinal numbers are composed of units and of the number *ten* which then is regularly in the masculine عَشْر and in the feminine عَشْرَة, the final letters of both the parts having a *fathah* without *tanween* in all cases, except اثنَا عشر which becomes اِثْنِي عشر in the accusative and genitive cases.

Eng.	Arabic	Masc.	Fem.
11	١١	أَحَد عَشْر	أَحَدِي عَشْرَة
12	١٢	اِثْنَا عَشْر	اِثْنَا عَشْرَة
13	١٣	ثَلَاث عَشْر	ثَلَاث عَشْرَة



Eng.	Arabic	Masc.	Fem.
14	١٤	أَرْجُو عَسْرِي	أَرْجُو عَسْرِي
15	١٥	خَمْسَةُ عَسْرِي	خَمْسَةُ عَسْرِي
16	١٦	سِتَّةُ عَسْرِي	سِتَّةُ عَسْرِي
17	١٧	سَبْعَةُ عَسْرِي	سَبْعَةُ عَسْرِي
18	١٨	ثَمَانِيَةُ عَسْرِي	ثَمَانِيَةُ عَسْرِي
19	١٩	تِسْعَةُ عَسْرِي	تِسْعَةُ عَسْرِي
20	٢٠	عَشْرُونَ	عَشْرُونَ
30	٣٠	ثَلَاثُونَ	ثَلَاثُونَ
40	٤٠	أَرْبَعُونَ	أَرْبَعُونَ
50	٥٠	خَمْسُونَ	خَمْسُونَ
60	٦٠	سِتُّونَ	سِتُّونَ
70	٧٠	سَبْعُونَ	سَبْعُونَ
80	٨٠	ثَمَانُونَ	ثَمَانُونَ
90	٩٠	تِسْعُونَ	تِسْعُونَ
100	١٠٠	مِائَةٌ	مِائَةٌ
200	٢٠٠	مِائَتَانِ	مِائَتَانِ
1,000	١,٠٠٠	أَلْفٌ	أَلْفٌ
2,000	٢,٠٠٠	أَلْفَانِ	أَلْفَانِ

*The Decades from Twenty upwards.*

When these decades are composed of units, the conjunction **وَ** is inserted between the two numbers, the smaller number being put first, as **أَحَدٌ وَعِشْرُونَ** twenty-one **اِثْنَانِ وَعِشْرُونَ** twenty-two, etc.

The numbers for more than two hundred are as follows:

**ثَلَاثَ مِائَةٍ** three hundred, **أَرْبَعُ مِائَةٍ** four hundred, **خَمْسَ مِائَةٍ** five hundred, **سِتَّ مِائَةٍ** six hundred, **سَبْعَ مِائَةٍ** seven hundred, **ثَمَانِ مِائَةٍ** eight hundred, **تِسْعَ مِائَةٍ** nine hundred.

The numbers more than two thousand are thus expressed: **أَلْفٌ ثَلَاثَةٌ** 3,000, **أَلْفٌ أَرْبَعَةٌ** 4,000, and so on up to ten thousand. Beyond ten thousand they are **أَلْفٌ مِائَةٌ** 1,00,000, **أَلْفٌ ثَلَاثَةٌ** 2,00,000, **أَلْفٌ ثَمَانِيَةٌ** 3,00,000, etc. Afterwards **أَلْفٌ تِسْعِيَةٌ** 9,00,000, **أَلْفٌ عَشْرَةٌ** 10,00,000, and so forth.

The numerals indicating numbers made up of thousands, hundreds, tens and units may be expressed in two ways. Either thousands are put first and followed successively by hundreds, units and tens, as **ثَلَاثَةُ أَلْفٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ** 3,721, or the order is reversed by putting the units first and then hundreds, and thousands, as **أَحَدٌ وَعِشْرُونَ وَسَبْعُ مِائَةٍ وَثَلَاثَةُ أَلْفٍ** 3,721.

### Ordinal Numbers.

Eng.	Masc.	Fem.
1st	أَوَّلٌ	أَوَّلَى
2nd	ثَانِي cr ثَانِي	ثَانِيَةٌ

Eng.	Masc.	Fem.
3rd	ثُلَاثٌ	ثُلَاثَةٌ
4th	رَابِعٌ	رَابِعَةٌ
5th	خَامِسٌ	خَامِسَةٌ
6th	سَادِسٌ	سَادِسَةٌ
7th	سَابِعٌ	سَابِعَةٌ
8th	ثَمَانِيٌّ	ثَمَانِيَةٌ
9th	تِسْعٌ	تِسْعَةٌ
10th	عَاشِرٌ	عَاشِرَةٌ
11th	حَادِيٌّ	حَادِيَةٌ
12th	ثَانِيٌّ	ثَانِيَةٌ
13th	ثَلَاثٌ	ثَلَاثَةٌ
14th	رَابِعٌ	رَابِعَةٌ

### Fractional Numbers.

In the Arabic, *half* is called <sup>نِصْفٌ</sup> and besides it all other fractional numbers are expressed by words of the forms <sup>ثُلَاثٌ</sup> or <sup>ثُلَاثَةٌ</sup> taken from the corresponding radical numbers, as <sup>ثُلَاثٌ</sup> a third, <sup>رَبْعٌ</sup> one-fourth, <sup>خَامِسٌ</sup> one-fifth, etc.

### Distributive Numbers.

These are expressed either by twice repeating the ordinary number, as **وَاحِدٌ وَاحِدٌ** one by one, **ثَلَاثَةٌ ثَلَاثَةٌ** three by three, or by words of the measure **فَعَالٌ** or **مَفْعَلٌ** derived from the radical numbers, as **أَحَادٌ** or **مُرَحَّدٌ** one by one, **ثَنَاءٌ** or **مُتَنًى** two by two, **ثَلَاثٌ** or **مُثَلَّثٌ** three by three, **رَبَاعٌ** or **مُرَبَّعٌ** four by four, and so on up to ten. All such measures are *diptote*. The relative adjectives are thus formed out of them, as **ثَنَائِيٌّ** related to, or composed of two, **ثَلَاثِيٌّ** related to or composed of three, and so **رَبَائِيٌّ**, **خُمَاسِيٌّ**, **سُدَاسِيٌّ**, **سَبَاعِيٌّ**, etc.

### الحروف PARTICLES

The Particles in Arabic may be classified under four heads, viz., Prepositions, Adverbs, Conjunctions and Interjections.

#### Preposition.

These Particles are called by Arabic Grammarians **حُرُوفُ الْجَرِّ** *i. e.*, particles that govern nouns in the genitive case. These are 17 in number **حَتَّى - عَلَى - رَبِّ - فِي - إِلَى - عَنْ - مِنْ - وَ - ك - ل - ت - ب** in number **عَدَا - خِلَا - حَاشَا - مَعْدَا - مَدَّ**.

Of these the first four are inseparable prepositions, *i. e.*, they being single letters, are, in writing, always united with the following noun.

*Remarks.* 1st. **ب** means *in, at, near, by, with, through*; as **أَقَمْتُ بِالْمَدِينَةِ** I lived in Medina; **هُوَ قَائِمٌ بِالْبَيْتِ** he is standing at the

door; *كنت قريباً* I passed *near* or *by* Zaid; *كُتِبَ* I wrote *with* the pen; *بُيِعَ* I sold the horse *with* its saddle; *سَلَكَ* I walked *through* this road.

*Obs.* The particle *ب* sometimes denotes cause, as *بِطَرَفِ السَّيْرِ* I became weary by long travel; and also expresses distinction between two numbers; as *بِثَلَاثِينَ وَبِخَمْسِينَ* Zaid was born two years after the birth of 'Amr. This particle is also used in converting a neuter verb into a transitive; as *جَاءَ بِالْكِتَابِ* he brought the book; *بُذِرَ* God took his light. It is sometimes used in swearing; as *بِاللَّهِ مَاذَا* By God, he is true. In a negative and interrogative sentence, it is sometimes used as redundant before the predicate; as *بِاللَّهِ مَاذَا* Zaid is not standing; *بِاللَّهِ أَيْسَرُ* Is not God a Judge? *بِاللَّهِ* Is Zaid

standing?

*2nd.* *بِ* signifies *by* (in swearing); as *بِاللَّهِ مَاذَا* by God, he is living. This particle is prefixed only to the word *الله* and to no other word.

*3rd.* *لِ* signifies *for*, *to*, *on account of*; as *لِلْحَسَنِ* the covering is for the horse; *لِلَّهِ* praise be to God; *لِيُكْفِرَ* he was slain on account of his infidelity.

*Obs.* The preposition *لِ* is always used with *kasrah*, except when it is joined to an affixed pronoun, in which case it is moved with *fathah*; as *لَهُ* to him, *لِهَا* to her, *لِي* to us, etc., with the exception of the affixed pronoun of the first person singular; as *لِي* to me. This particle sometimes expresses

swearing in pronouncing a serious case ; as *لله لا يؤخر الأجل* by God, death will make no delay. It denotes possession (تمليك) ; as *المال لزيد* the property is Zaid's, and also causation, as *بكى للوجع* he wept for pain. Sometimes it is used idiomatically with *fathah* as a kind of interjection expressing cry for help ; (استغاثة) as *يا لزيد* help O Zaid ! *يا لأمرير لزيد* O Amír ! help Zaid. As a conjunction when prefixed before an aorist, it changes the *dammah* of its last letter into *fathah* and has the force of *in order that* or *to the end that*, as *قام ليندُ هب* he got up in order to go away.

It is often used with *fathah* before the predicate of a sentence especially when the subject is preceded by *إن* as *إن زيدا لقائم* verily Zaid is standing. But in this case it does not govern the noun in the genitive case, and is called *لام التأكيد* emphatic *lam*.

4th. *ك* signifies *like, as, resembling*, as *زيد كالأسد* Zaid is like a lion.

This particle being joined with the demonstrative pronoun *ذا* and the relative pronoun *ما*, forms *كذا*, *thus, like that* and *كما* *in the same manner*. Sometimes it is used as redundant, as *ليس كمثل شئ* there is nothing like him.

5th. *و* is used in swearing, and prefixed only to substantives and not to pronouns, as *والله لا أشرب الخمر* by God, I will never drink wine.

6th. *من* signifies *from, of, then*. It also implies commencement of a motion or an action, as *سرت من البصرة إلى الكوفة* I walked

from Basrah to Kufah. Sometimes it is used to relate a thing and then it is called *إتيه explicative*, as *ما اشترى من الثوب خي* and whatever (of cloth) I have bought, is good. It also expresses composition, as *إني إنسان من جن حسن وبني* man is composed of body and soul. It also comes redundant in a negative sentence, as *ما جاءني من أحد* nobody came to me, i.e., *ما جاءني*.

7th. *عن* signifies from, away from, after, far.

This particle also signifies separation from, distance or transi-  
tion, as *أرسلت الرمح عن القوس* I shot the arrow from the bow ;  
8th. *إلى* means to, until. It indicates termination of an  
action, as *أخرج من البصر إلى البصر* I walked from Basrah to Kufah.

9th. *في* denotes in, with reference to time or place ; as *جلس في*  
the mosque. It is sometimes used to express  
multiplication, as *في خمسة* three multiplied by five.

10th. *في* has the force of a few, many, much, often, as *في*  
I met a few men ; *في* I fought with many soldiers.

It is sometimes used compounded with *في*, as *في*, often, sometimes.  
This particle is not strictly speaking a preposition, according to  
the idea entertained of it by the English grammarians, but an  
adjective or an adverb, hence it has not been classed under the  
head of preposition by Prof. W. Wright and other Anglo-Arabic

grammarians.

11th. *على* means on, upon, above, in, as *على* Zaid

is upon the terrace.

It has sometimes the force of *against*, as opposed to **ل** which expresses *for* or *behalf*, as **لِبَآءًا كَسَبَتْ** وَ **عَلِيَّآءًا اُكْتُسِبَتْ** whatever a soul has acquired will be either for or against her. Sometimes it has the force of *according to*, as **قَعَدَ فِي الْمَسْجِدِ عَلَى عَادَتِهِ** he sat in the mosque according to his habit. It is idiomatically employed to express debt or duty, as **عَلَيَّ اَلْفُ دِينَارٍ** (literally), upon me a thousand dinars, i.e., I owe a thousand dinars; **اَنْ تَعْلِيَ عَلَيْكَ** thou oughtest to pray. Being prefixed to the second person, pronoun it has the signification of **خَذْ** seize; as **خَذْ زَيْدًا** i.e., **عَلَيْكَ زَيْدًا** seize Zaid.

12th. **حَتَّى** means *as far as, until, even*; as **صَلَّيْتُ حَتَّى مَطْلَعِ النَّجْمِ** I prayed till the dawn of day; **سَارَ الْقَوْمُ حَتَّى غُلُوبِ الشَّمْسِ** the people travelled until daybreak; **أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا** I have eaten the fish even its head. When this particle precedes the acrist, it governs it in the accusative (نصب); as **لَنْ تُدْخَلَ الْجَنَّةَ حَتَّى تَكُونَ مُسْلِمًا** thou shalt not enter the Paradise until thou becomest a Moslem.

13th **مُنْذُ** and 14th **مُنْذُ** signify *since*; as **مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ** I have not seen him since Friday.

15th **حَالًا**, 16th **خَالًا** and 17th **عَدَا** signify *excepting, or except, with the exception of*, as **جَاءَ الْقَوْمُ حَالًا زَيْدًا** The people came excepting Zaid; **رَأَيْتُ الْقَوْمَ عَدَا زَيْدًا** I saw the people except Zaid, etc. These particles were originally verbs signifying *being beyond or being separated from*; hence they sometimes, especially when,



preceded by the relative pronoun *la*, govern the following noun, in the accusative, as *الْقَوْمَ مَا عَدَا زَيْدًا* the people came who

were beyond Zaid.

There are several particles which are placed by the native

grammarians under the head of *اسماء الظرف* Nouns denoting time

and place; nevertheless they are reckoned by the Anglo Arabic

grammarians as prepositions. They govern the nouns following

them in the genitive, not on account of their being *جوف* but

for their being *مضاف* *منضاف* to them. The principal of these are

the following:—*امام* before; *بعث* after; *بين* between or among;

*تحت* beneath, below, under; *سوا* or *سوى* besides or except; *حول*

round, around; *دور* under, beneath, beside, above *فوق*

before, except, *فدا* before, *مع* with, *راء* beyond, behind

*امام*, *امام*, *امام*, *امام*, etc.

These words being preceded by verbs or participles are

governed in the accusative, consequently read with *fathah*, as

*الامام* *زيد* Zaid stood before the Amir; *السقف* *زيد* Zaid

is standing above the terrace. Among the above-mentioned

words, the words *فوق* and *تحت*, when used absolutely, i.e.,

without their *مضاف*, *governed nouns*, must be the effect of

*dammat* without *tanween* and not declinable by the effect of

any governing word. as *الامام* *زيد* the command is for

God before everything and after everything, i. e., *فوق* *كل* *شيء*

and *تحت* *كل* *شيء*.

## Adverbs.

Adverbs in Arabic may be divided into two classes: *General*, and *Prescriptive*. The former are nearly all nouns and adjectives in the accusative case. These are in fact the adverbial complements of the sentence, called by our grammarians الحال *الحال* as *المفعول فيه* and *المفعول المطلق*, as *سريعاً* quickly, in the sentence *زيدٌ جاءَ سريعاً* Zaid came quickly. I give here a few instances of it from which the student may understand others by analogy<sup>1</sup> *أبداً* for ever, (with a negative particle) *never*; *جداً* very; *جميعاً* together; *خارجاً* outside or without; *داخلاً* inside or within; *كثيراً* much; *قليلٌ* little; *ليلاً* by night; *نهاراً* by day; *معاً* together; *يوماً* daily (one day); *اليوم* to-day; *غداً* to-morrow; *مجاناً* gratis; *سريعاً* or *لأسرعاً* especially; *وحده* alone; *فضلاً* freefrom, much more.

The second class of adverbs, are several nouns called by our grammarians *أسماء الظروف* nouns denoting time and place; as *قبل* or *قَبْلُ* before; *بعد* after, afterward; *من بعد* after here; *بين* between; *بيناً* or *بينما* whilst, meanwhile, during this time; *تحت* below, under, during; *حيث* where, wheresoever, *من حيث* whence; *رئماً* or *رئماً* hence; *حيثما* whensoever; *ربما* often, sometimes; *رئماً* until; *كَيْفَ* how; *كَيْشاً* any how; *متى* when; *متى ما* or *متى ما* whenever; *مَجْماً* as often as, as long as; *أَيْنَ* where; *أَيْنَمَا* where-soever; *أَيْنَ* where. The following are the conjunctive adverbs usually employed in a past sense, *إِذْ* sometimes signifies *on a*

<sup>1</sup> For further elucidation of the subject vide Syntax

[illegible]

several denominations. They are as follow:—

1st. Particles called by our grammarians الجُزْءُ المُشْتَبِهَةُ بِأَلْوَابِ

They are placed before sentences governing the subjects in the accusative. They are or أَوْ verily or وَاوٍ as if لَئِنْ but, لَعَنَ would to God, لَعْنًا perhaps, by chance. Examples.

I سَمِعْتُ أَن زَيْدًا ذَاهِبٌ, Verily Zaid is a learned man, سَمِعْتُ أَن زَيْدًا ذَاهِبًا I have heard that Zaid is verily going, سَمِعْتُ أَن زَيْدًا ذَاهِبًا as if Zaid is a lion, أَفَزَيْدٌ جَالِسٌ, Zaid is standing but Amr is sitting, أَفَزَيْدٌ جَالِسٌ أمْرٌ عَائِلٌ would to God that youth be returning, عَائِلٌ عَمْرٌ عَائِلٌ perhaps Amr is coming out.

Obs. They also admit the affixed pronouns: **أَنْتَ** and **أَنْتِ** verily he is learned, **أَنْتَ** (compound of **أَنْتَ** and **أَنْتِ**) unless, since, it is not but, only. It does not affect the noun which it precedes, and so also **أَنْتَ**.

2nd. The particles governing the aorist in the accusative,  
 (حَرْفُ بَرَاءَةِ الْمُجَرَّرِ) viz., أَ، اَنْ، اِنَّ، never, كَيْ، so that, in order that,  
 اَلْاَيُّنْ now, لُ (called كَيْ lām of Kai) حَتَّى even, until. These  
 are placed before the aorist giving it نصب as نصب ان يَغْرِبَ السُّيْمَةُ

I heard that thou wilt go out ; <sup>لَنْ</sup> <sup>يُضْرَبَ</sup> <sup>زَيْدٌ</sup> Zaid will never strike, <sup>إِذَنْ</sup> <sup>تَدْخُلُ</sup> <sup>الْجَنَّةَ</sup> I learnt so that I may be honoured, now thou wilt enter Paradise ( this is said in answer to him- who said <sup>أَصْلَمْتُ</sup> I became a Moslem ) <sup>سَكَتَ</sup> <sup>لِيَسْمَعَ</sup> <sup>كَلَامِي</sup> he remained silent that he might hear my speech, <sup>إِضْرَبْ</sup> <sup>حَتَّى</sup> <sup>يَمُوتَ</sup> beat him until he dies.

*Obs.* Strictly speaking, the particles <sup>لَ</sup> and <sup>لَٰكِن</sup> may more properly be classed under the head of conjunction than the adverbs ; but I have placed them under the same category as they are placed by our native grammarians.

*3rd.* The particles which, when placed before the aorist, give it *jazm* and curtail all *nūns* called <sup>نُونُ الْأَعْرَابِ</sup>. These are:—<sup>لَمْ</sup> *not no*, <sup>لَمْ</sup> *not yet*. These two particles when placed before the aorist, convert it into the sense of negative preterite, but the negative implied by <sup>لَمْ</sup> comprehends all future times. This <sup>لَمْ</sup> sometimes denotes *when, after or after that*, and then it may be used before a preterite too, as <sup>لَمَّا</sup> <sup>رَأَى</sup> <sup>زَيْدٌ</sup> <sup>بَكَى</sup> when Zaid saw me he wept.

*4th.* The particles called those of affirmation ( <sup>حُرُوفُ الْإِيجَابِ</sup> ) They are:—<sup>نَعَمْ</sup> *yes, very well, even so*. It is used in confirming what another person had, whether the statement be in the affirmative or negative ; as <sup>أَجَاءَ</sup> <sup>زَيْدٌ</sup> has Zaid come ? <sup>نَعَمْ</sup> Yes. <sup>بَلَى</sup> *yes it is, nay, it is so*. This particle is used after the interrogative and negative propositions, as <sup>أَمَّا</sup> <sup>كَفَالَتُ</sup> <sup>هَذَا</sup> <sup>الْدِّرْهَمِ</sup> is not this *dirham* sufficient for thee ? <sup>بَلَى</sup> yes, it is ; <sup>أَيْ</sup> *yes,*

is true <sup>نعم</sup> Yes.  
 5th. The particles called by our grammarians <sup>حروف الاستفهام</sup> particles of interrogation. There are <sup>أيه</sup> *whether*, <sup>أيه</sup> *whether*, as <sup>أيه</sup> *whether* there is a dirham with thee?

6th. The particles called <sup>حروف التعجب والتوبيخ</sup> particles of inducement and censure. They are <sup>أيه</sup> *whether* not, *why* not, <sup>أيه</sup> *whether* if not.

When these particles are prefixed to the preterite, they denote censure as the person addressed has left out something desirable, as <sup>أيه</sup> *whether* thou didst thou not honour Zaid, while he was your guest; and when prefixed to the aorist they imply inducement; as <sup>أيه</sup> *whether* dost thou not read that thou mayst become a learned man?

7th. The particle called by our grammarians <sup>حرف التوكيد</sup> *It is* which being prefixed by <sup>أيه</sup> conjunction or <sup>أيه</sup> of emphasis becomes <sup>أيه</sup> and <sup>أيه</sup> *and*. When this is prefixed to the preterite, it implies that something uncertain has recently taken place, that something expected has been realized, that something has happened in agreement with, or in opposition to certain symptoms or circumstances; as you should say to a man who expects the coming of Zaid <sup>أيه</sup> *verily*, Zaid has come. When this particle is prefixed to the aorist, it means *sometimes*, *often*, *perhaps*, as <sup>أيه</sup> *talented* man <sup>أيه</sup> sometimes becomes dull.

8th. The particles called <sup>حروف التعليل</sup> *The* particles called <sup>أيه</sup> *logical* particles.

They are ل called لام التأكيد *lám* of corroboration, and the two *núns* called النون الثقيلة *heavy nún* and النون الخفيفة *light nún*; the former of these are prefixed to the noun as well as to the verb, as ان زيداً قائماً verily, Zaid is standing and لو جاء زيد لهلك if Zaid would come, verily he would be destroyed. It is often used to the predicate of a sentence to which اِن and لُو are prefixed, as it has been known by the above examples. The *núns* are only suffixed to the verbs; as لَيَقُومَنَّ زيدٌ Verily Zaid will stand.

9th. The particles called حروف التفسير, particles of interpretation. They are اَي, namely اِن, that is.

10th. The particle denominated حرف الردع, particle of emphatical negation. It is كَلَّا, not at all, by no means, never so, as هَلْ مَرَّبْتَ زَيْدًا Hast thou beated Zaid? كَلَّا Never.

Besides the abovementionad classes of particles, there are several other words which may be reckoned among adverbs; they are فقط only, merely; فَحَسْبُ only, merely; لَا غَيْرَ only, nothing else,

### Conjunctions.

In Arabic, conjunctions may be divided into three classes: 1st Copulative; 2nd Disjunctive and 3rd Conditional.

#### 1st Copulative Conjunctions.

They are و and ف and then, ثُمَّ and then, and حَتَّى even.<sup>1</sup>

Obs. The first of these is used merely for connecting either

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<sup>1</sup> This حَتَّى should not be confounded with the foregoing حَتَّى a preposition. According to the English sense, this حَتَّى may properly be called an adverb.

They are *أو* or, *أو* either, *أو* or, *أو* not, *أو* but, *أو* rather, as *أو* Zaid came or Bakr; *أو* whether Zaid is near thee or Amr, a tree or stone, *أو* Zaid arrived or rather Bakr; *أو* Zaid came, not Amr. Bakr stood but Khalid did not, *أو* Zaid came, not Amr. *Obs.* Sometimes *أو* means *unless* or *until* and then it is considered equivalent to *أو* and gives *nash* to the *أو* which it is prefixed, as *أو* Verily I will beat thee unless thou wilt repent; *أو* is necessarily followed either by another *أو* or by *أو*. The particle *أو* is used in

## 2nd Disjunctive Conjunctions.

two single word, without any regard to order, or two sentences as *أو* Zaid and Amr came; *أو* Zaid came and Bakr went. The particle *أو* comes for connection with the order of time, as *أو* Rashid came, then Mamun, meaning that Rashid came first and then Mamun. The particle *أو* is used for connection with order and delay, as *أو* Rashid came and then Mamun, meaning that Rashid came first and then, after an interval, Mamun came. *أو* is used for denoting intensity of, weakness, and it is necessary that the object implied by the noun coming after it, be included in the noun preceding it, as *أو* the people came, even their chief, *أو* the people abused me, even the barbers.

interrogation for ascertaining either of the two matters of which one is certain to have taken place. It is always preceded by the interrogative *hamzah* ا Sometimes it is used in the sense of بَلْ. The particle لَكِنَّ requires a negative particle before or after it.

### 3rd Conditional Conjunctions.

They are اِنْ if, كَوْ if, اَمَّا but, then, however, as regards.

Obs.—The particle اِنْ always refers to futurity, although it may be prefixed to the preterite مَاضِي, as اِنْ لَقِيتَنِي اَكْرَمُكَ. If thou wilt see me, I shall honour thee. The particle كَوْ, on the contrary, has always reference to the past time, as كَوْ تَزَوَّرْتَنِي لَا اَكْرَمُكَ. Again اِنْ is hadst thou seen me I would have honoured thee. Again اِنْ is applicable to a doubtful event, hence it is incorrect to say اِنْ تَبَيَّنَ لَكَ اَنْتَبِكُ اِنْ غَلَبَتِ الشَّمْسُ. I shall come to thee if the sun rises. Sometimes the letter و is prefixed to it, and then it is called اَلْبَيْخِلُ جِنْمِي وَاِنْ كَانَ زَاعِدًا and has the force of *although*, as اَلْبَيْخِلُ جِنْمِي وَاِنْ كَانَ زَاعِدًا the miser is a hellish being although he may be a devotee. The particle كَوْ signifies the negation of the second sentence, as consequence to that of the first; as كَوْ قَاتَلَ زَيْدٌ لُقْتُلَ had Zaid made war, verily he would have been killed, meaning that Zaid did not make the war and consequently was not killed. It is often used, compounded with لَا i. e. كَوْ لَا if not, as كَوْ لَا عَلَى لَيْلِكَ عُمَرُ had there not been Ali, verily Omar would have perished.<sup>1</sup> The number of the preposition which they precede.

<sup>1</sup> كَوْ لَا have always اَلتَّائِيْدُ emphatical *lām* prefixed to the second



particle لا is used for تفصيل detailing the sense of the foregoing sentence, as <sup>لا</sup> جاء <sup>عمر</sup> و <sup>زيد</sup> زaid and <sup>عمر</sup> عمر came to me, <sup>لا</sup> جاء <sup>عمر</sup> و <sup>زيد</sup> زaid then I honored Zaid and insulted Amr. It is often used at the commencement of books, letters, writings, etc., and is always followed by لا, as <sup>لا</sup> يا <sup>ابن</sup> ابن <sup>الامين</sup> الامين <sup>لا</sup> then afterwards the humble servant says.

Obs. There are several other particles which, though not reckoned by our grammarians under the head of conjunctions, yet may be held as such according to the sense entertained by English grammarians. These particles are generally those which I have mentioned under the heads above stated. They are:—<sup>ان</sup> (orig. <sup>ان</sup> that it may not, <sup>ان</sup> that, <sup>ان</sup> or <sup>ان</sup> in order that, <sup>ان</sup> but, (compound of <sup>ان</sup> and <sup>ان</sup>), because.

### Interjections.

Under this head may come three classes of words:—two of which are particles and the third, though in fact particles, is called by Arabic grammarians <sup>الاسماء النحوية</sup> nouns of sounds. The first are the particles called <sup>الان</sup> particles of invocation. They are <sup>ا</sup> - <sup>اي</sup> - <sup>او</sup> - <sup>يا</sup> - <sup>هو</sup> - <sup>يا</sup> - <sup>هو</sup> The second are those called by our grammarians <sup>الان</sup> particles of warning. These are <sup>يا</sup> beware! <sup>يا</sup> mark! <sup>يا</sup> behold!

The third are all sorts of sounds uttered by men at the time of any mental emotion whether caused by joy or grief, or in

admiration of any person or thing: they are, as أَهْ - اهْ *ah* ! أَهْ  
 Oh! أَهْ - أَوَّاهْ - أَوَّاهْ *alaz!* وَأَبْرًا *bravo!* بِرَّحْ *Bravo!* وَيْ *woe!* وَاهْ *oh!*  
 وَيْ *woe!* وَيْلٌ *woe!* وَيْلُكَ *woe be to thee!* مَبْعُوكَ اللَّهُ *Good*  
*God!* لِلَّهِ دَرَّةٌ *excellent!* etc.

## RULES OF PERMUTATION

The letter, occurring as the primal radical of an aorist formed on the measure **فَعَلَ** must be rejected, as **فَعَلَ** for **فَعِلَ** for **فَعِلَ** so, from the imperative; as **فَعِلْ** for **فَعِلْ** And it may also be dropped from the infinitive, leaving **فَعِلْ** at the end as a compensation for the lost radical; as **فَعِلْ** for **فَعِلْ**, and **فَعِلْ** for **فَعِلْ**.

Either of the letters, and occurring as the primal radical of a verb of the form *ʕalil* must be changed into *w*, after which the two homogeneous letters will coalesce together under a *tashdid*: as *ʕilil* for *ʕilil*, *ʕilil* for *ʕilil*.

[illegible]

The letters , and ٤ movable by any vowel-point must be changed into *alif* wherever they follow the vowel *fathah*, as ٤ for ٤ and ٤ for ٤.

(a). If the operation of this rule gives birth to the junction of two quiescent letters, the *alif* will then be rejected, as دَعَوْتُ first becomes دَعَاتُ and subsequently دَعْتُ. It will be rejected even though the other quiescent letter may receive an accidental vowel-point as for the dual termination in دَعَاتَا and رَمَّاتَا.

(b). It does not operate on any word in which the letters و or ي are followed by the terminations of the dual number, as دَعَوَا, رَمَّيَا.

#### No. 5.

When in the active preterite of the primitive trilateral of the *concave* verbs, the medial radical و or ي is dropped to avoid the junction of two quiescents (which is always inadmissible) the first radical is moved with *dammah*, as قُلْتُ for قَوْلْتُ afterwards قَالْتُ except when the *concave* verb has for its medial radical ي or the preterite is in the form فَعِلَ in which cases a *kasrah* is given to the first radical instead of *dammah*, as يَبْعُنُ for يَبْعُنُ; خَوْنُنُ for خَوْنُنُ.

#### No. 6.

A medial و or ي in the preterite passive (whether of the primitive or derivative form) having suffered permutations in the active voice will transfer *kasrah* to the first radical and it will be changed into ي, as قِيلَ for قُرِلَ, بِيَعُ for بَاعَ, أَخْتَبِرُ for أُخْتَبِرُ, أَنْقِدَ for أُنْقِدَ, أَخْتَبِرُ for أُخْتَبِرُ.

## No. 7.

When the medial radical, or  $\text{ع}$  in the preterite passive is dropped to avoid the junction of two quiescents, a *dammah* is given to the preceding letter except when the medial radical is  $\text{ع}$  or, moved with *kasrah*, in which case a *kasrah* is given to the preceding letter, as  $\text{كَلَّمَ}$  for  $\text{كَلَّمْ}$ ,  $\text{بَدَّلَ}$  for  $\text{بَدَّلْ}$ ,  $\text{جَلَسَ}$  for  $\text{جَلَسْ}$ .

## No. 8.

The movable letters, or  $\text{ع}$  occurring after a quiescent letter, will transfer their vowel-points to that letter, as  $\text{يُفَرِّقُ}$  for  $\text{يُفَرِّقْ}$ . After this the letters will be changed into those which are homogeneous to the preceding vowel-point, as  $\text{أَفَرَّقَ}$  for  $\text{أَفَرِّقْ}$ . And these letters will be dropped if the following letter be quiescent, as  $\text{أَفَرَّقَ}$  for  $\text{أَفَرِّقْ}$  etc.

In words formed on the measure  $\text{مَفْعُولٌ}$  the vowel *dammah* must be changed into *kasrah* if  $\text{ع}$  be the medial radical, as  $\text{عَفَّرَ}$  for  $\text{عَفَّرْ}$ .

## No. 9.

Words formed on the measure of  $\text{مَفْعُولٌ}$  change the medial radical, or  $\text{ع}$  into the *hamzah*, if the  $\text{و}$  suffer permutation in the tenses of the verb, as  $\text{فَعَّلَ}$  for  $\text{فَعَّلْ}$ ,  $\text{فَعَّلَ}$  for  $\text{فَعَّلْ}$ . When a, or  $\text{ع}$  occurs at the end of a word and after a servile *alif*, then that, or  $\text{ع}$  is changed into *hamzah*, as  $\text{كَسَّرَ}$  for  $\text{كَسَّرْ}$ .

## No. 10.

The letter *و* following *kasrah* at the end of a word will be changed into *ى*, as *دَعَى* for *دَعُو* *رَضِيَ* for *رَضُو* and also though the *و* be followed by some accidental termination such as those of the feminine gender or plural number, as *دَاعِيَةٌ* for *دَاعُوْةٌ* *دَاعِيَاتٌ* for *دَاعُوَاتٌ*.

## No. 11.

A radical *و* of the triliteral root occurring after three or four letters at the end of a word will be changed into *ى*, provided it shall not follow the vowel *ḍammah* or the quiescent *و*, as *يَدْعَى* for *يَدْعُو*, *أَعْلَى* for *أَعْلُو*, *أَسْتَعْلِيَتْ* for *أَسْتَعْلُوَتْ*; and not *يَدْعُو* for *يَدْعُوْ*.

## No. 12.

The letter *ى* occurring at the end of a verb after *ḍammah* expressed or understood must be changed into *و*, as *نُتِيَ* for *نُتِىْ*.

## No. 13.

A quiescent infirm letter occurring at the end of an imperative or of an aorist following *لَمْ*, or any other *jazm* giving participles, must be rejected, as *ادْعَ* for *ادْعُوْ*, *لَمْ يَدْعَ* for *لَمْ يَدْعُوْ*.

## No. 14.

When an infirm letter is moved with *ḍammah* and preceded by *kasrah*, or moved with *kasrah* and preceded by *ḍammah*, then its *ḍammah* or *kasrah* will be transferred to the preceding

۱۰۲

A single quiescent *hamzah* may be optionally but not necessarily changed into that letter which is homogeneous with the vowel-point of the preceding letter, as أَ أَ.

## No. 18.

.S8      ʎɹɔ    ʎɹɔ    ,    ʎɹɔ    ʎɹɔ    .S8

[illegible]

No. 17.

• ၅၂ ၃၀ •

A movable, following the vowel *kaṣṭha* as the medial of an indutive, will be changed into ८ if it were permuted in the tenses of the verb, but not otherwise; as ८, for ८, inf.

No. 16.

into 5, as 3 for 3 and 3 for 3.

Every infirm letter occurring at the end of a (سورة) noun admitting case-marks, will change the preceding *ḥammah* into *kasrah*, and if that infirm letter be , it will be changed

No. 15.

transferred, as for etc.

In every other case the vowel-point must be rejected, not

၂၀၁၂ ခုနှစ်

letter which shall then lose its own vowel-point, as **ا** for **آ**

## No. 19.

A quiescent *hamzah* following a movable one must be changed into that letter which is homogeneous with the vowel-points of the preceding, as <sup>أَ</sup>أَمِنْ for <sup>أَ</sup>أَمَنْ, <sup>أَ</sup>أَوْمِنْ for <sup>أَ</sup>أَوْمَنْ and <sup>أَ</sup>إِمَانٌ for <sup>أَ</sup>إِمَانٌ.

## No. 20.

A single movable *hamzah* preceded by any quiescent letter may be optionally but not necessarily rejected after transferring its vowel-point to the preceding letter; as <sup>أَ</sup>يُسَالٌ for <sup>أَ</sup>يُسَالٌ. This rule which is generally optional is necessarily applicable to the aorist <sup>أَ</sup>يُرَى orig. <sup>أَ</sup>يُرَى <sup>أَ</sup>يُرَى orig. <sup>أَ</sup>يُرَى and also to <sup>أَ</sup>أَرَى orig. <sup>أَ</sup>أَرَى orig. <sup>أَ</sup>أَرَى orig. <sup>أَ</sup>أَرَى and <sup>أَ</sup>أَرَى orig. <sup>أَ</sup>أَرَى.

## No. 21.

A single movable *hamzah* following و or ي quiescent, but not radical in the same word, may be optionally but not necessarily changed, in the one case into و, and in the other into ي, after which the two homogeneous letter will coalesce together under the sign *tashdid*, as <sup>أَ</sup>مَقْرُوءَةٌ for <sup>أَ</sup>مَقْرُوءَةٌ, <sup>أَ</sup>خُطْبَةٌ for <sup>أَ</sup>خُطْبَةٌ.

## No. 22.

Two homogeneous letter occurring together in the same word, must coalesce together under the sign *tashdid*, if the first letter shall happen to be quiescent, as <sup>أَ</sup>مَدٌ for <sup>أَ</sup>مَدٌ.

## No. 23.

If the two homogeneous letter occurring together in the



same word be inherently, not accidentally movable, they must coalesce together, as *دَمْعٌ* for *دَمْعَانٌ*.

## No. 24.

If the second of two homogeneous letter be not necessarily quiescent, the coalescence between them shall be optional, as *دَمْعٌ* for *دَمْعَانٌ* for *دَمْعَانٌ*, because the second quiescent letter of *دَمْعٌ* becomes sometimes movable when it joins with another word, as in *الدَّمْعَانِ*. In *دَمْعَانٌ* and *دَمْعَانٌ* the coalescence is inadmissible, because the second *dal* is necessarily quiescent. After coalescence, the second of the two homogeneous letter may receive *kasrah* (as *دَمْعٌ*) or *fathah* (as *دَمْعٌ*), but receives *dammah* only when the preceding letter has *dammah* as *دَمْعٌ* orig. *دَمْعَانٌ* not *دَمْعٌ* for it was originally *دَمْعَانٌ*.

## No. 25.

When the homogeneous strong letter occur together in the same word having a quiescent letter before them, then the vowel-point of the first of these two must be thrown back to the preceding quiescent letter and then will coalesce together, as *دَمْعٌ* for *دَمْعَانٌ* provided those two homogeneous letter must not be preceded by a quiescent servile *infirm* letter, in which case the vowel-point of the first of the two homogeneous letter will be rejected and the two letter will coalesce together, as *دَمْعٌ* for *دَمْعَانٌ*.

## PART III

### SYNTAX

In Arabic, the essential parts of a sentence are the subject (المبتدأ) and the predicate (المند). The relation between them is known as *المند* the relation of attribute. The complements are not reckoned as necessary parts of a sentence. There are four kinds of sentence in Arabic :—1st, *جمله فعلية* The verbal sentence. 2nd, *جمله اسمية* The nominal sentence. 3rd, *جمله ظرفية* The local sentence. 4th, *جمله شرطية* The conditional sentence.

#### جمله فعلية Verbal Sentence

A verbal sentence is that which is composed of a finite verb and its agent, nominative. An agent of a verb may be either a noun, as *قَامَ زَيْدٌ* Zaid stood; or an implied pronoun in a verb, as *قَامَ* he stood, in which the pronoun *هو* is implied. It should be borne in mind that in a verbal sentence, the verb must always precede its agent. If in any case, the verb comes after the agent, the sentence is regarded by our Arabic grammarians as a nominal sentence, which shall be treated of hereafter. The noun is here called *مبتدأ* *indicative* and not *فعل* *agent* while the pronoun, implied in the verb, is held to be its nomi-

native or agent, as for instance in the sentence **زَيْدٌ قَاتَلَ** Zaid, the agent of the verb **قَاتَلَ** is the pronoun **هو** implied in it, which refers to **زَيْدٌ** but the word **زَيْدٌ** is *inchoative* or the subject of a nominal sentence. In a verbal sentence, the verb preceding the agent is always in the singular number, whether the agent be singular, dual, or plural, as **قَاتَلَ** Moslem stood; **قَاتَلَا** two Moslems stood, and **قَاتَلُوا** Moslems stood. But when the verb comes after the agent (in which case the pronoun implied in the verb is its nominative), the verb must agree with the agent in number, as **قَاتَلَ** the Moslem stood, **قَاتَلَا** the two Moslems stood, **قَاتَلُوا** Moslems stood, all the Moslems stood. When the agent is a *real feminine* (**المؤنث الحقيقي**), the verb must always be in the feminine gender, as **قَاتَلَتْ** a girl stood; expect when any other word or words intervene between the verb and its nominative, in which case the verb may be of either gender, as **قَاتَلَتْ** or **قَاتَلَ** **الْغُرَّةُ** **قَاتَلَتْ** or **قَاتَلَ** the sun rose; **قَاتَلَتْ** or **قَاتَلَ** the agent, the verb may be of either gender, as **قَاتَلَتْ** precedes the agent, the verb may be of either gender, as **قَاتَلَتْ** **الْمَرْءُ** or **الْمَرْءُ** **قَاتَلَتْ** But when the verb comes after the agent, it must invariably be in the feminine gender, as **قَاتَلَتْ** **الْمَرْءُ** and **قَاتَلَتْ** **الْمَرْءُ**; but in the latter instance, the verb may also be

used in the plural form of the masculine gender, as **الرَّجَالُ قَامُوا**. The nominative of a passive verb is termed by Arabic grammarians **مفعول مالم يسم فاعله** the object whose agent is not mentioned. It is in every respect like the nominative of an active verb.

### Nominal Sentence.

A *nominal sentence* is that which is composed of a subject which may be either a substantive or a pronoun, and a predicate which may be a noun (substantive or attributive), a finite verb or a preposition along with the word governed by it ( **جار مع مجرورة** ) or even sometimes a sentence. What characterizes a nominal sentence is the absence of a copula corresponding to the word *is* in English, **است** in Persian and **est** in Greek, as **زيد أسد** Zaid (is) a lion **زيد عالم** Zaid (is) learned ; **زيد في الدار** Zaid (is) in the house ; **زيد قام** Zaid stood (lit.) he stood ; **زيد أبوه قائم** Zaid's father (lit. Zaid, his father) is standing. The subject of a nominal sentence is termed **المبتدأ** the *inchoative* and its predicate **الخبر** the *enuntiative* or *announcement*.

When a sentence (whether verbal or nominal) be a predicate of a nominal sentence, there must be a pronoun whether *implied* or *expressed* in the sentence, referring to the subject, as **زيد قام أبوه** (lit.) Zaid, his father stood, as **زيد أخوه صالح** Zaid's brother is a good man, (lit.) Zaid his brother is a good man, **زيد قام** Zaid stood ; (lit.) Zaid he stood, the pronoun **هو** being implied in **قام**

The subject in a *nominal* sentence must be either a defined noun (المعرفة) or an undefined noun restricted<sup>1</sup> by qualifications, (الكلية المخصوصة) as زيد قائم; Zaid is standing; الرجل القريب; the man is writing; هو كاتب; he is a writer; هذا كاتب; this is a writer; اسمون قائم; a black man is standing. But a predicate may be either a defined noun or an undefined noun. But when it is a defined noun, a pronoun called *an-noun of separation* often intervenes between the subject and the predicate, as الله هو الحي; God is the truth. The subject of a *nominal* sentence always precedes its predicate except when the latter is a noun denoting place or time, or *مخرج* a preposition

and its governed noun, in which case the predicate optionally may precede the subject, as زيد في البيت; Zaid is in the house; الله هو الذي له مال; he has property, lit. for him is property. But when the subject being an undefined noun, is restricted by the predicate, the latter must come before the former, as في البيت رجل; a man is in the house.

Obs. A verbal sentence preceded by the particles لا and في (called *المفعول المحرف*) the particles which convert the sense of a finite verb to that of an infinitive) may be the subject of a nominal and verbal sentence, as لا يصوم خير لكم; It is good for you that you should fast, lit. to fast is good for you (here لا يصومون)

<sup>1</sup> An undefined noun is restricted either by being qualified by an adjective, as رجل نابل; a learned man came; or by bringing the predicate, signifying locality, before the subject, as في البيت رجل; a man is in the house.

= <sup>أُ</sup>خَرَجْتُ <sup>أَنْ</sup> <sup>أُ</sup>أَعْجَبَنِي ( <sup>أُ</sup>صَوَّعَكُمْ = <sup>أُ</sup>وَدُّوا <sup>أُ</sup>عَاقِبَتَكُمْ ) <sup>أُ</sup>خَرَجْتُ <sup>أَنْ</sup> <sup>أُ</sup>خَرَجْتُ = <sup>أُ</sup>خُرُوجُكَ ) <sup>أُ</sup>خَرَجْتُ <sup>أَنْ</sup> <sup>أُ</sup>خَرَجْتُ = <sup>أُ</sup>عَاقِبَتَكُمْ . A nominal sentence preceded by <sup>أَنْ</sup> (المفتوحة) is sometimes made the subject of a verbal or a nominal sentence ; as <sup>أُ</sup>بَلَغَنِي <sup>أَنْ</sup> <sup>أُ</sup>زَيْدًا <sup>أُ</sup>مُتَطَهِّرًا is reached me, i.e., I heard that Zaid is walking, <sup>أُ</sup>عُدِّي <sup>أَنْ</sup> <sup>أُ</sup>أَنْتَ <sup>أُ</sup>عَالِمٌ to me, i.e., in my opinion, thou art a learned man.

### Local Sentence.

A local sentence is that whose predicate is a preposition with a genitive indicating place or time, as <sup>أُ</sup>زَيْدٌ <sup>أُ</sup>فِي الدَّارِ Zaid is in the house. However the expression <sup>أُ</sup>قَرَف is often used in the general sense of <sup>أُ</sup>جَارِعَ <sup>أُ</sup>مَجْرُورَةٌ . Hence any sentence commencing with a preposition and its genitive, as the predicate, may be called <sup>أُ</sup>جُمْلَةٌ <sup>أُ</sup>مَوْضِعِيَّةٌ a local sentence. The sentence <sup>أُ</sup>لَهُ <sup>أُ</sup>مَالٌ he has property, or lit. property is for him, is also a local sentence.

According to some, a local sentence is in fact a nominal sentence, whose predicate has been placed before the subject. Again others say that it is in fact a verbal sentence with the verb <sup>أُ</sup>اسْتَقَرَّ or <sup>أُ</sup>ثَبَّت or <sup>أُ</sup>حَمَلَ etc., understood ; so that, according to them, <sup>أُ</sup>عَلَيْهِ in the sentence <sup>أُ</sup>عَلَيْهِ <sup>أُ</sup>دِينٌ is equivalent to <sup>أُ</sup>يَسْتَقِرُّ or <sup>أُ</sup>يُثَبَّت or <sup>أُ</sup>يُحْمَل and <sup>أُ</sup>دِين is the <sup>أُ</sup>فَاعِل agent, of the understood verb.

### Conditional Sentence.

A conditional sentence is composed of two verbal sentences or of a verbal and a nominal sentence, the first of which is called

شرط protasis and is preceded generally by a conditional particle ; and the other is called شرط apodosis.

**Remarks.** When both the protasis and apodosis are aoristis, jazm will be given to the last letters of both, but when the former alone is aorist, then only its last letter will be jazmated, as أَضْرِبُ أَضْرِبُكَ if thou wilt strike, I will strike ; أَضْرِبُكَ أَضْرِبُكَ if thou wilt beat me, I will beat thee. When the latter, i. e., the apodosis only, is as aorist, then a jazm may optionally be given to it ; as أَضْرِبُكَ أَضْرِبُكَ or أَضْرِبُكَ أَضْرِبُكَ

When the apodosis is a preterite without the particle لا When the apodosis is a preterite without the particle لا prefixed to it, or an aorist with the particle لم then it will always be without the particle لا called الشرط as أَضْرِبُكَ أَضْرِبُكَ if thou wilt come out, I will come out ; أَضْرِبُكَ أَضْرِبُكَ if thou wilt come out, I will not come out. If the apodosis be an affirmative aorist مَضْرِبُكَ or a negative one with the particle لا the use of لا and its omission before the apodosis are both admissible, as أَضْرِبُكَ أَضْرِبُكَ لا أَضْرِبُكَ if thou wilt strike. I will not honour thee. Excepting the cases above enumerated, the لا must be used before the apodosis, as أَضْرِبُكَ أَضْرِبُكَ if he drinks wine, he is sinful.

## GOVERNING POWERS.

The governing powers by whose effects the case-marks are given to declinable nouns, have been counted by Shaikh Abdul Qahir of Jurjan to be one hundred in number. These are of two sorts : 1st, *تِلَاسِي* analogous ; and 2ndly, *تِلَاسِي* *تِلَاسِي*

*prescriptive*. By an *analogous* power is meant that which is subject to a general rule, applicable to all words of that kind; and by a *prescriptive* one, we mean those few words reputed by the Arabs to have such a governing power and which cannot be applicable to others by analogy.

### *Analogous Governing Powers.*

The analogous governing powers are again sub-divided into two classes: 1st, (المعزى) *absolute*, and 2nd, لفظى *verbal*.

### *Absolute Governing Powers.*

By *absolute* or *independent government* is meant a government perceived by the mind, in which a word, as an agent, has no concern. They are only two in number: 1st, the power which governs the مبتدا *subject* and the خبر *predicate* of a nominal sentence in the رفع *nominative case*, that is, either being in an absolute state without any governing word, زيدٌ مُنْعَلٍ Zaid is going; 2ndly, the power which gives رفع *raf'*, *nominative case-mark* to the aorist, that is, when there is no particle to give it *jazm* or *nashb*, as for instance, لَمْ or لَنْ as يَقُومُ he stands.

### *Verbal Governing Powers.*

The *analogous verbal governing powers* are seven in number, they are as follows:—

### *Finite Verbs in General.*

The verb governs its agent in the *nominative case*, and, if it be a *transitive verb*, it governs an objective in the *accusative*, as



أَمْرًا زَيْدٌ ضَرَبَ زَيْدٌ beat Amr. But, as I have already stated, according to Arab grammarians, only a verb and its agent are necessary for the completion of a verbal sentence; nevertheless, there are several *complements* which are also often used with verbs, and are governed by them in the *حالات* accusative case. They may be divided into two classes; 1st, objective complements; 2nd, adverbial complements.

### Objective Complements.

These are five in number: 1st, *المفعول المطلق* the absolute objective; 2nd, *المفعول به* the objective proper; 3rd, *المفعول التبعي* the local or temporal objective; 4th, *المفعول له* the causative objective; and 5th, *المفعول معه* the associative objective.

### المفعول المطلق Absolute Objective

All verbs, whether transitive, active or passive, sometimes govern their infinitives in the accusative. These are called by our grammarians *المفعول المطلق*. They are used—1st, for giving excess intensity to the signification of the verb; as *ضَرَبَ زَيْدٌ* Zaid struck a striking, i. e., violently; 2ndly, for indicating the kind or quality of an action; this is generally when the infinitives are connected with adjectives, or are *مضاف* to some other word, as *ضَرَبْتُ ضَرْبًا شَدِيدًا* I beat severe beating; *جَلَسَ جَلَسًا* he sat as a reader sits; 3rdly, for indicating the number of times an action takes place; as *ضَرَبَ ضَرْبَانِ* He struck one stroke sometimes he struck two strokes; *ضَرَبَ ضَرْبَيْنِ* he struck many strokes.

Sometimes a *maf'ul mutalaq* is formed of an infinitive different in root or different in form from that of the governing verb, but of the same meaning, as قَعَدْتُ جُلُوسًا I sat a sitting; اِكْتَسَبَ الْعِلْمَ كُسْبًا he acquired the knowledge (acquiring.)

### المفعول به Objective Proper

The *maf'ul bihi* is called by our grammarians the object suffering an action, or what is termed by English grammarians an *objective*, as ضَرَبْتُ زَيْدًا I struck Zaid. The verb of an objective is sometimes understood, specially when used in تَحْذِيرُ warning another to avoid the object, as اتَّقِ الطَّرِيقَ i. e. اَلطَّرِيقَ الطَّرِيقُ avoid the road ; اَلْمَوْتَ اَلْمَوْتُ be careful of death.

### المفعول فيه Locative or Temporal Object

By this designation is known the time or place in which an action takes place ; this is also called ظرف *vessel*. The noun indicating time (whether limited or unlimited) may be always governed in accusative by omitting the particle في *on* or *in*, as صُمْتُ ذِكْرًا I fasted a (long) time ; سَاهَرْتُ شَهْرًا I travelled one month; صَلَّيْتُ يَوْمَ الْجُمُعَةِ I prayed on Friday; جَاءَ الْيَوْمَ زَيْدٌ Zaid came to-day; اَنَا اَزُوجُ غَدًا I will go to-morrow. And also the noun indicating place may be thus governed, provided it denotes a place unlimited or undefined, as جَلَسْتُ خَلْفَكَ I sat behind thee; نَظَرْتُ يَمِينًا وَشِمَالًا I looked to the right and left ; سَارَ فَوْقَ الْجَبَلِ he walked upon the mountain; نَامَ تَحْتَ الشَّجَرَةِ he slept under the tree; قُمْتُ اَمَامَكَ I stood before thee. But when the place of the

action is definitely specified, it cannot be governed in the accusative by omitting the preposition *في* but it is governed in the genitive by the preposition *في* as *جَلَسْتُ فِي الْمَسْجِدِ* I sat in the house; *جَلَسْتُ فِي الْمَسْجِدِ* I stood in the market; *جَلَسْتُ فِي الْمَسْجِدِ* I sat in the mosque.

The word *مَكَانٌ* or *مَوْضِعٌ* or any other noun conveying a general meaning of place is used as accusative without *في*; as *جَلَسْتُ مَكَانَ زَيْدٍ* I sat in the place of Zaid. And also such is the case with *الطَّرْفُ* the noun denoting time or place derived from the governing verb; as *جَلَسْتُ زَيْدٌ* I sat in the seat of Zaid.

Obs. The nouns - جهة - جانب - side, خارج - outside, داخل - inside, near, وسط, middle, are also used as accusatives without the preposition; as *الْبَيْتُ خَارِجَ الْبَيْتِ* I slept outside the house; *تَمَّ دَاخِلَ الْبَيْتِ* he walked to the west side; *جَلَسْتُ قُرْبَ بَيْتِهِ* I stood inside the house; *جَلَسْتُ قُرْبَ بَيْتِهِ* I walked near his house; *جَلَسْتُ فِي وَسْطِ الْبَيْتِ* he sat in the middle of the house.

### المفعول به Object Accusative

This accusative is that which expresses the cause or motive or object of the action; as *ضَرَبْتُ ابْنِي* I beat my son for correction's sake; *جَلَسْتُ قُرْبَ بَيْتِهِ* I stood up in order to honour him, i. e. *لِلْإِكْرَامِ*, *لِلشَّكْرِ*. It is necessary that it should be an infinitive and an act of the agent of the governing verb, otherwise the preposition *لِ* must be prefixed to it, as *جَلَسْتُ لِمَنْعِهِ* I went to the shop for butter; *جَلَسْتُ لِمَنْعِهِ* I left my

country for the tyranny of the governor. In the first of these two examples the noun not being an infinitive, and in the second, though it is an infinitive, yet not the act of the agent of the verb, and so the proposition *ل* is used.

### *Associative Object* المفعول معه

This noun is mentioned after the agent or object etc. of a verb with the *و* called *واو بمعنى مع* or *واو المعية* *wāu* denoting association, to show the association of the former with the latter, and the latter is governed in the accusative ; as *جَاءَ الْبُرْدُ* the sheet came with the veil ; *وَالْجَلْبَابُ* *جِئْتُ أَنَا وَزَيْدًا* I came with Zaid. When association is not meant, the *و* is merely a conjunction connecting both together, as *جِئْتُ أَنَا وَزَيْدٌ* I and Zaid came.

### *Adverbial Complements*

These are—1st, *الحال* *circumstantial adverb*, and 2nd, *التمييز* *specifying adverb*.

#### *Circumstantial Adverb* الحال

It is that which expresses the state or condition of the agent or object of an action, while the action is taking place ; as *جَاءَ زَيْدٌ رَاكِبًا* Zaid came riding (a horse) ; *ضَرَبْتُ زَيْدًا مُشَدُودًا* I beat Zaid while he was tied. Sometimes it expresses the state or condition of both the agent and the object, as *كَلَّمْتُهُ رَاكِبَيْنِ* I talked with him while we were both riding.

It is necessary that it should always be an attributive noun, although sometimes a sentence, whether *verbal* or *nominal*, is

Here in the former sentence the verbal sentence **يَكُونُ** and in the latter the nominal one **يَكُونُ** are used as الحال. In case of

a nominal sentence being used as  $\mathcal{U}$  it is always preceded by a word (  $\gamma$  ) called  $\mathcal{A}$ , (the word denoting circumstance), and a

pronoun in it referring to the الرجل or noun whose addition is described ; as مراكبي, زيد came while he was riding ;

And sometimes only the *wdu* is allowable; as

came out while the Amir was riding. An artist may also be used, as well as a painter, and a sculptor. An artist may also be used, as well as a painter, and a sculptor. An artist may also be used, as well as a painter, and a sculptor.

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becomes a *la* it is always prefixed with the particle *as*; as

is sometimes understood, as in the following passage from the

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**Specificative Adverb** **المتبعر**

This accusative is that which determines and limits the predicate, or specifies the cause of the relation of the predicate to its subject ; as **الزَّهْرَةُ** the rose is charming in respect of colour ; **رَجُلٌ** he is higher in respect of rank ; **فُلٌ**

Zaid is exalted in respect of descent; <sup>تَبَعَرَزَيْدٌ عِلْمًا</sup> Zaid became like a sea in respect of learning, i. e., he became a sea of learning.

A Tamiz (تَمِيز) is sometimes governed by an absolute noun called by our grammarians <sup>الاسم التام</sup> (1), as <sup>هَذَا خَاتَمٌ فِضَّةٌ</sup> this is a ring made of silver. This is generally the case when that noun denotes measure, as <sup>عِشْرُونَ دِرْهَمًا</sup> twenty (in respect) of dirhams; <sup>اِثْنَانِ بُرٍّ</sup> two bushels (in respect) of wheat.

### مشبه بالفعل Active Participle

The second of the analogous verbal governing powers is the active participle or the noun of agency (اسم الفاعل). Its agent is in the nominative (رفع). If it be derived from a transitive verb, it governs its object also in the accusative; as, <sup>اِقَامَ زَيْدٌ</sup> is Zaid standing? and <sup>الضَّارِبُ زَيْدٌ عَمْرًا</sup> Zaid is beating Amr. It is often used as (مضاف) *muzaf* to its object (مفعول), as <sup>هُوَ ضَارِبُ زَيْدٍ</sup> he is beater of Zaid; and sometimes, though rarely, to its agent, as <sup>هُوَ قَائِمُ الْاَبِ</sup> his father is standing.

### Passive Participle.

The passive participle or noun of object has its object in the nominative رفع just like the passive verb, as. <sup>الْمَضْرُوبُ زَيْدٌ</sup> Zaid is between. But it is often used as (مضاف) *muzaf* to the agent of the action; as <sup>هُوَ مَقْتُولٌ زَيْدٌ</sup> he is killed by Zaid, lit. he is *the killed* of Zaid.

<sup>1</sup> By an absolute noun is meant a noun ending in *tanween* or the *nūns* of the dual and the regular plural, or a noun مضاف followed by a genitive.

It governs its agent in the nominative ; as *هو* و *هو* his face  
is handsome; and is often used as *عنه* muzzf ; as *هو* عنه.

is handsome; and is often used as *مُزْدَف* *muzdf*; as *الرجل المزدف*.

It has its agent in the nominative and governs its object in the accusative, when it ends in *tamwen*; as *أَيُّ يَوْمٍ يَمُوتُ* the accusative, when it ends in *tamwen*; as *أَيُّ يَوْمٍ يَمُوتُ* it

pleased me that Zaid beat Amr. It is often used as مضى. *muzaḍ* to its agent, in which case it governs its object in the accusative, as مضى زيدٌ يضربُ عمروٌ Amr pleased me; مضى زيدٌ يضربُ عمروٌ it pleased me that the executioner beat the thief.

A *Salah mudd* is a noun governing another in the genitive; *الصلابة* the former is called *الصلابة* the annexed, and the latter *الصلابة* that to which annexation is made, and the relation subsisting between them is known as *الصلابة* the annexation.

between them is known as **الانحلال** *the annihilation*. When a noun governs another, its *tanween* or dual *annihilation* is suppressed, and if it be a dual number, or regular plural, the termination **ين** or **ون** is dropped from it, as **يُنْ** *Zaid's* book, **يُنْ** *Zaid's* two books **يُنْ** *the Muslims of India*. It is also necessary that the definite article **ال** should be dropped from it, except when it is a participle, being *muḥad* to its agent or object, in which case the article is admissible, provided the following noun, i.e. the governed one, be with the article

prefixed to it, as الضارب الرجل the beater of the man ; or it be a pronoun, as الضاربة his beater; or the participle be of the dual or plural number, as, الضاربان زيد the two beaters of Zaid, الضاربون زيد the beaters of Zaid. When a participle is مضاف *muzaf* to its agent or object, it is termed by our grammarians الافئدة اللفظية *the verbal annexation*, and others besides this are known by the name of الافئدة المعنوية *the logical annexation*. Any مضاف governing nouns of the latter class when followed by a defined noun is supposed to become a defined noun, while such is not the case with the former.

In the *logical annexation* ( الافئدة المعنوية ) the force of a preposition is implied—that of the preposition ل—when the following noun ( مضاف اليه ) signifies an object different in nature from that of the governing noun مضاف, as غلام زيد Zaid's slave... غلام لزيد ; of the preposition من, when the following noun is the matter of the thing implied by the governing noun, as خاتم فضة a ring of silver=خاتم من فضة ; and of the preposition في when the following noun is ظرف vessel of the governing one ; as ضرب في اليوم beating of to-day=ضرب اليوم .

### الاسم التام *Perfect or Complete Noun*

This is a noun terminating either in *tanween*, or what is considered as substitute for *tanween*, namely the *nūn* of the dual or the plural number, or a noun followed by another in the genitive case. In all these cases, it governs another noun in





English verb *to become* or *to turn out*, and denotes a change in the subject of the preposition, either from one *nature* or *substance* into another, as *صَارَ الطِّينُ خُرْفًا* the clay became a pot, or from one quality to another, as *صَارَ الْفَقِيرُ غَنِيًّا* the poor man became rich. It is sometimes used as a complete verb denoting change from one place to another, and is then applied as an intransitive verb with a preposition; as *صَارَ زَيْدٌ مِنْ بَلَدٍ إِلَى بَلَدٍ* Zaid went from one city to another.

The 3rd and 5th denote that the sense of the attribute existed in the subject at the times implied by their respective roots. namely, *أَصْبَحَ* morning, *أَصْبَحَ* evening, and *أَصْبَحَ* noon, as *زَيْدٌ غَنِيٌّ* Zaid was wealthy in the morning; *زَيْدٌ نَائِمٌ* Zaid was asleep in the evening; *زَيْدٌ قَارِئٌ* Zaid was a reader in the forenoon. These verbs are sometimes used in the sense of *صَارَ* he became; as *أَصْبَحَ الْفَقِيرُ غَنِيًّا* the poor man became rich. *أَصْبَحَ زَيْدٌ كَاتِبًا* Zaid became a writer; *أَصْبَحَ الْمُظْلِمُ مُنِيرًا* the obscure became bright. They are sometimes used as *complete verbs*, denoting the fact of their agents entering upon the times implied by their roots; as *أَصْبَحَ زَيْدٌ* Zaid entered upon the morning, i. e., the time morning was passing over him; *أَصْبَحَ زَيْدٌ* Zaid entered upon the evening, i. e., the time evening was passing over him; *أَصْبَحَ بَكْرٌ* Bakr entered upon the forenoon, i. e., the time was passing over him.

The 6th and 7th *عَلَّ* and *بَاتَ* also denote that the attribute of the sentence existed in its subject at the times implied by them;

as *as* *زيدٌ كاتبٌ* Zaid was a writer in the day ; *زيدٌ نائمٌ* Zaid was sleeping in the night. These two verbs are also sometimes used as synonymous with *صار* *he became*; as *صارَ الصَّبِيُّ نائِمًا* the boy became adult ; *صارَ الشَّبَابُ شَيْخًا* the youth became an old man. The 8th, 9th, 10th and 11th, i. e., *يَرَى*, *يَكُونُ*, *يَكُونُ* preceded by negative particle *لا* or *لَا* are used to indicate the uninterrupted duration or permanence of the attribute in the subject ; as *زيدٌ كاتبٌ* Zaid was always wise ; *زيدٌ نائمٌ* Zaid was always standing ; *زيدٌ كاتبٌ* Zaid was always excellent ; *زيدٌ كاتبٌ* Bakr was always intelligent.

The 12th (*صارَ الظرفية*) is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the duration of the second. It must therefore necessarily be preceded by either a *verbal* or a *nominal* sentence ; as *زيدٌ نائمٌ* *زيدٌ كاتبٌ* sit while Zaid is sitting ; *زيدٌ نائمٌ* Zaid is standing so long as Amr is sitting.

The 13th *يَكُونُ* is used to give a negative signification to the sentence in the present time—or, according to some grammarians, in any time, whether past, present or future ; as *زيدٌ نائمٌ* Zaid is not standing.

Obs. The following verbs may also be classed under the head of the *incomplete verbs*, being synonymous with *صارَ*. Their government and that of all their derivative forms are the same as.

that of the verb **كُنْ**. The verb **كُنْ** followed by a progressive verb serves as an auxiliary to form the pluperfect tense of the verb, as **كُنْ وَدَّ قُرْبُ عَمْرٍُ** Zaid had been doing; and when followed by an active, it forms the past tense of the progressive form, as **كُنْ وَدَّ يَقْرُبُ عَمْرٍُ** Zaid was beating Amr.

### 2-3 Class

There are four verbs named (أفعال الحتمية) verbs of probability or approximate tense. They are so called in account of their significations. They are **كُنْ** it may be happened; **يَكُنْ** it may happen, or it was possible, **كَانَ** it was; and **يَكُنْ** it was possible. These verbs have in fact the force of the English auxiliary *might*. These verbs precede a nominal sentence whose predicate is an action, with or without the particle **أَنْ** that; as **كَانَ وَدَّ يَخْرُجُ** perhaps Zaid may go out; or it is possible that Zaid will come; **كَانَ وَدَّ يَخْرُجُ** it is now that Zaid will come on.

Ex. The verb **عَمِيَ** is one of the **أفعال غير متصرفة** intransitive verbs, being conjugated only in the preterite.

Some grammarians add to the above-mentioned the following verbs **جَلَسَ - نَزَلَ - خَلَعَ - جَلَّ - جَلَّ** but in my opinion, they, together with others, such as **أَتَى - أَتَى - أَتَى - أَتَى** etc., may be called *inceptive* or *initiative* verbs, denoting the beginning of the action expressed by the following action, as **جَلَسَ وَدَّ يَخْرُجُ** Zaid began to walk; **جَلَّ وَدَّ يَخْرُجُ** the people began to crowd around him,

[illegible]

to do.

## 3rd Class.

There are four verbs called **الفعل المأجل المحم** and **الفعل المأجل المذم**. They are **يُحْمَدُ** - **يُذَمَّرُ** - **يُكْرَمُ** - **يُكْرِهُ**. Of these the first three **يُحْمَدُ** and **يُكْرَمُ** have, for their nominative-

live, a *generic noun*,<sup>1</sup> preceded by the article ال and followed by a noun, denoting the object of the praise or censure, called by our grammarians *الوصف بالمدح* or *الخصم بالمدح*; as *بسم الله* Zaid is a good man; *بسم الرجل* Bakr is a bad man, etc. Sometimes their agents may be *وصلى* to such *generic noun*, as *بسم الله* Zaid is a good owner of the horse. *لما* being composed of *ما* it is good and *لا* that, its agent is لا itself, after which comes the object of praise, as *بسم الله* Zaid is good.

In construction (مَنْزِلٌ لِمَنْزِلٍ) the noun denoting the object of praise or censure, e.g. مَنْزِلٌ in the above example, may stand as being the subject of the preposition which is مَنْزِلٌ : e.

mentioned after its *جی* *predicate*, and the verb with its subject, forming a *verbal* sentence, supplies the place of its *جی* predicate.

According to the construction, this will be reckoned as a nominal sentence. There is, however, another construction applicable to it, which makes the noun denoting the object of praise and

1 A generic noun (الجنس) is a common noun expressive of a genus or a species; as رجل man, حصان horse, etc.

censure خبر *predicate* of an understood مبتدأ *subject* which is an isolated pronoun, هو *i.e.* نَعَمْ الرَّجُلُ هُوَ زَيْدٌ ; according to this latter construction, the preposition will be analysed into two sentences, of which the first نَعَمْ الرَّجُلُ is a verbal sentence. and the latter هُوَ زَيْدٌ a nominal sentence.

These verbs must agree with the nouns denoting the objects of praise and censure in number, gender and person; as نَعَمْ الرَّجُلُ زَيْدٌ and نَعِمْتُ الْمَرْأَةُ حُلْدًا.

Obs. The two verbs, called معلى التعجب *the verbs of admiration*, are مَا أَفْعَلُ followed by a noun in the accusative, and أَفْعَلُ followed by a noun governed in the genitive by the preposition ب ; as مَا أَحْسَنَ زَيْدًا how good is Zaid ; and أَحْسَنُ بَزِيدٍ how good is Zaid (*vide* page 127).

#### 4th Class.

There are seven verbs called افعال القلوب *verbs of the mind, i. e.* they express actions that take place within the mind. and also افعال الشك واليقين *verbs of doubt and uncertainty*. These verbs preceding a nominal sentence govern the subject and the predicate in the accusative. These are زَعَمَ - وَجَدَ - عَلِمَ - رَأَى - خَالَ - ظَنَّ - حَسِبَ . The first three of these denote doubt, the next three, certainty, and the seventh sometimes doubt and sometimes certainty; as ظَنَنْتُ عَمْرًا قَائِمًا I conceived Zaid was standing; ظَنَنْتُ عَمْرًا قَائِمًا I imagined Amr excellent; خَلْتُ بَكْرًا قَاعِدًا I supposed Bakr was sitting; عَلِمْتُ زَيْدًا أَمِينًا I perceived that Amr was generous;



عَمْرًا عَاثًا I knew Amr to be a wise man, أَفْقَيْتُ قَادًا I found him misled, etc.

Besides the verbs of the mind, there is another class of verbs which are also doubly transitive ; they are termed افعال التمييز or افعال التحويل verbs of conversion. These are خَلَقَ - اَتَّخَذَ - جَعَلَ - صَيَّرَ - مَيَّرَ and others synonymous with them ; as مَيَّرْتُ الطِّينَ لُزْجًا I converted the clay into a pct, جَعَلْتُ الْبُرْدَ قَمِيصًا I made the sheet into a shirt, اَتَّخَذْتُ الْخَشَبَ بَابًا God created man as hasty, خَلَقَ اللَّهُ الْإِنْسَانَ هَلُوعًا I made the wood into a door. تَرَكْنِي بَاعْتًا I left him perplexed.

#### 5th Class.

There are nine nouns called اسماء الافعال nouns of verb, because they have the signification of verbs. Six of these, بَكَ - رَوَّى - بَلَغَ - دُونَكَ - جِيئَكَ - عَلَيْكَ are used in the sense of the Imperative governing the following noun of the accusative. رَوَّى is synonymous with اَعْلَلْ leave or put off, as رَوَّى زَيْدًا leave Zaid ; بَلَغَ with نَمِّ give up or relinquish, as بَلَغَ زَيْدًا give up Zaid ; دُونَكَ with خُذْ take or seize, as دُونَكَ زَيْدًا seize Zaid, عَلَيْكَ with اَلْزِمْ hold, as عَلَيْكَ زَيْدًا hold Zaid ; جِيئَكَ with اِيْتِ come, as جِيئَكَ السُّورُ come to the feast ; هَا with اُخْذْ lay hold of, as هَا زَيْدًا lay hold of Zaid.

The other three are used as preterite governing a noun in the nominative. They are جِيئَكَ الشَّبَابُ synonymous with بَعْدَ the time of youth became off ; اِفْتَرَقَ شَتَّانَ with اِفْتَرَقَ it was separated, as اِفْتَرَقَ زَيْدٌ وَعَمْرٌ Zaid and Amr were separated ; and مَرَّعَ مَرَّعَانِ with مَرَّعَ he hastened ; as مَرَّعَ زَيْدٌ Zaid hastened.



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Besides the above-mentioned, there are several other nouns which are also of the class *الاسماء* *nouns of verbs*, some of which are noted here, though other grammarians have omitted mentioning them. They are as follows:—

أَيْلَهُ، synonymous with عَسْرَ، بطي with. بطيء he delayed. أَيْلَهُ and عَسْرَ bring him، أَيْلَهُ amen، be it so، عَسْرَ and عَسْرَ be off، أَيْلَهُ go on with your discourse، عَسْرَ come، be present، or attend to، عَسْرَ or عَسْرَ think is sufficient، عَسْرَ come on or attend to، عَسْرَ give or bring (fem. sing. عَسْرَ، fem. pl. عَسْرَ، masc. عَسْرَ and pl. عَسْرَ) عَسْرَ - عَسْرَ - عَسْرَ - عَسْرَ، I admire، عَسْرَ عَسْرَ، dual Eilat and pl. عَسْرَ it pains me: The forms of the measure عَسْرَ are often derived from the primitive triliteral verbs having the sense of the imperative، as عَسْرَ synonymous with عَسْرَ alight، عَسْرَ with عَسْرَ leave off، عَسْرَ with عَسْرَ take care of.

6th Class.

There are nine words which give *jām* or the *quiescent mark* to the aorist. They possess a conditional or hypothetical signification like the particle *अ* They are as follows:—

[illegible]

him ; أينما تمشي أمشي wherever thou walkest, I will walk ;  
 أينما تكون أكون wherever thou shalt be, I will be ;  
 أينما تجلس أجلس wherever thou shalt sit, I will sit ;  
 إذا ما تفعل أفعَل when thou shalt do it, I will do it.

Obs. Of these words, من - ما - and أي are used as relative pronouns (*vide* p. 131) ; and these along with متى and أين are also used in interrogation ; as من هذا الرجل who is that man ?  
 ما تفعل what are you doing ? متى تافر when wilt thou travel ?  
 هذا أي شيء what is this ? In modern Arabic. أيش the contraction of أي شيء is used to signify "what ?" ; as أيش اسمك what is your name.

### 7th Class.

There are four words which govern an undefined noun (اسم نكرة) in the accusative as *tamiz*.

(1) Of these the first is عشرة when compounded with أحد one, اثنان two, ثلاثة three, أربعة four, خمسة five, ستة six, سبعة seven, ثمانية eight or تسعة nine ; as واحد عشرة رجُل etc.

The same government is applicable to the numbers عشرون twenty, ثلاثون thirty, أربعون forty, خمسون fifty, ستون sixty, سبعون seventy, ثمانون eighty, and تسعون ninety, whether compounded with any other number or not ; but these are properly comprised in the analogous governors under the head of الاسم التام. When أحد or اثنان is compounded with عشر both parts of the composite number will be in the masculine gender if the *tamiz* be in the

masculine; and in the feminine if it be in the feminine; as <sup>أحد عشر رجلاً</sup> eleven men, and <sup>أحد عشر امرأة</sup> eleven women. The other cardinal numbers (from <sup>أثلاث</sup> three to <sup>تسعة</sup> nine, both inclusive), when compounded with <sup>عشرة</sup> ten, are used in the following manner: When the *tamiz* is in the masculine, the first part of the compounded number is used in the feminine and the other in the masculine; as <sup>أثلاث عشرة رجلاً</sup> thirteen men, <sup>أربعة عشر رجلاً</sup> fourteen men, and so on. But when the *tamiz* is in the feminine, the order is reversed, i.e. the first part will be masculine and the second feminine; as <sup>أثلاث عشرة امرأة</sup> thirteen women, <sup>أربع عشرة امرأة</sup> fourteen women, and so on. The cardinal numbers <sup>أحد</sup> one, <sup>اثنان</sup> two, etc. to <sup>عشرون</sup> twenty, take the masculine and the feminine cop. conj. (و) between the numbers; then if the first number be <sup>أحد</sup> or <sup>اثنان</sup> it will be used in the masculine for a masculine *tamiz*, and in the feminine for a feminine *tamiz*; as <sup>أحد عشر رجلاً</sup> and <sup>اثنان عشر رجلاً</sup> twenty-one men, <sup>أحد عشر امرأة</sup> and <sup>اثنان عشر امرأة</sup> twenty-one women.

Besides these, in other digits ( <sup>أثلاث</sup> three to <sup>تسعة</sup> nine, both inclusive) when joined to <sup>عشرون</sup> or any other decade, the first member of the compound number, i.e. the digits, will be feminine when the *tamiz* is masculine, and masculine when the *tamiz* is feminine, as <sup>أثلاث عشرون رجلاً</sup> twenty-three men and <sup>أثلاث عشرون امرأة</sup> twenty-three women.

Obs. The words <sup>ألف</sup> hundred and <sup>ألف</sup> thousand, and their duals and plurals, are used as *muzd* to their *tamiz* which is then always in the singular number; as <sup>ألف رجل</sup> a hundred men

الف درهم a thousand *dirhams*, مائتا رجل two hundred men, مآت رجل many hundred men, آلاف درهم thousands of *dirhams*. The digits from ثلثة to تسعة inclusive, are used as *muzáf* to their *tamiz* which must be in the plural, as ثلثة رجال three men, ثلث نساء three women, and so on. The words واحد and اثنان have no *tamiz*, the signification being conveyed by using the noun in the singular or dual number, as رجل one man, رجلان two men. But sometimes they are used as adjectives to give force to the number of the things represented by the nouns ; as رجل واحد one man, رجلان اثنان two men.

(2) The second is the word كم how many, when it is used interrogatively it governs the nouns following it in the accusative. as *tamiz* as كم درهما عندك how many *dirhams* are with you? But when it is used to indicate an affirmative, it governs the noun in the genitive, as كم رجل لقيته I saw many men.

(3) The third is كذا so many, which also governs the noun following it in the accusative, as كذا درهما عندي there are so many *dirhams* with me.

(4) The fourth is كائِن how many, which has the same government as the preceding ; as كائِن درهما عندك how many *dirhams* are with thee ?

Sometimes the particle مِنْ is used after the words كم and كائِن as كم مِنْ درهم عندك and كائِن مِنْ درهم عندك how many of the *dirhams* are with thee ?

## 8th Class.

There are seventeen particles which govern the noun in the genitive ; they are called *حروف الجر* Prepositions (see p. 198).

## 9th Class.

There are six particles which preceding a *nominal* sentence govern its subject in the accusative and its predicate in the nominative. They are the following : — *أَنَّ* *verily*, *أَنَّ* *that*, *كَأَنَّ* *as if*, *لَعَنَ* *but*, *لَعَنَ* *would to God*, *لَعَنَ* *perhaps*; *أَنَّ* *verily* *Zaid is standing*, *أَنَّ* *as if* *Zaid is a lion*, *لَعَنَ* *I saw that verily* *Zaid is departing*, *لَعَنَ* *as if* *Zaid is a lion*, *لَعَنَ* *Zaid stood but* *Amr was sitting*, *لَعَنَ* *would to God that* *youth would return*, *لَعَنَ* *perhaps the friend is returning*.

Obs. The particles *أَنَّ* and *لَعَنَ* are used to corroborate the

sense of a given preposition. The first *أَنَّ* (moved with *kasrah*) is used in composition : firstly in the beginning of a sentence, as *أَنَّ* *Zaid is certainly going*; secondly, it follows the tenses of *أَنَّ* *say*, as *أَنَّ* *قَالَ* *he said* that certainly *Zaid* is standing ; thirdly, after the relative pronoun, as *أَنَّ* *عَلَّامَهُ* *he came* whose boy is certainly running away ; fourthly, before a sentence whose predicate is preceded by the *اللام* *emphatic lam*, as *أَنَّ* *الْقَائِلُ* *أَعْلَمُ* *I knew that certainly* *Zaid* is standing. The second *أَنَّ* (moved with *fathah*) is often used in the middle of a sentence making the sentence which it precedes a part of the

major sentence, as **أَنَّ زَيْدًا رَاحِلٌ** it reached me that Zaid is departing ; here the sentence **أَنَّ زَيْدًا رَاحِلٌ** stands as nominative to **بَلَغَ** ; and so in the sentence **عَلِمْتُ أَنَّ بَكْرًا جَامِلٌ**, Here **بَكْرًا جَامِلٌ** is objective of **عَلِمْتُ** (see p. 224).

**لَكِنْ** is used for **استدراك** i.e. removing some uncertainty from the previous sentence, hence it only occurs between two sentences contrasted with one another in sense, as **غَابَ زَيْدٌ لَكِنْ بَكْرٌ حَاضِرٌ** Zaid is absent but Bakr is present. The fifth **لَيْتَ** denotes **تَبَنِي** wishing or supplication, and **لَعَلَّ** denotes **تَرْجِي** hope or expectation.

### 10th Class.

There are two negative particles, **مَا** and **لَا**, both of which precede a nominal sentence governing the subject in the nominative and the predicate in the accusative. Of these **مَا** is used indifferently with a defined or an undefined noun, but **لَا** only with undefined nouns, as **مَا زَيْدٌ فَاغِلًا** Zaid is not an excellent man, **لَا رَجُلٌ ظَرِيفًا** no man is witty. When **إِلَّا** precedes the predicate, their government is destroyed, as **مَا زَيْدٌ إِلَّا فَاغِلٌ** Zaid is nothing but an excellent man. These two particles are called by our grammarians **ما ولا المشبهتان بليس** i.e. **مَا** and **لَا** resembling **ليس** because they resemble it in their government as well as signification.

When the particle **لَا** precedes an *undefined noun* in order to have a universal negative signification, it is termed **اللفي الجنس** i.e. **لَا** signifying *negation of the genus*, and in this case it gives

*fathah* without *tanween* to the subject; as رجل في الدار لا there is no man in the house.

#### 11th Class.

There are seven particles which give *nash* to a noun *i.e.* govern it in the accusative. 1st, the particle, synonymous with *with*. The noun governed by it is called *المفعول معه* (see p. 230); as *والجيش والسيوف* the water was equal to the wood. 2nd, the particle *إلا except*. It is called *حرف الاستثناء* the *particle of exception*, and the noun governed by it is termed by our grammarians *المتبني*. This is in two ways. The first is termed *متساو* *homogeneous*, *i.e.* that in which *المتبني* or the word following the particle, of exception is of the same kind as the *جاء* *القوم* *إلا* *زجاً* as *القوم* preceding the particle *إلا* as the tribe came to me except Zaid. The second is termed *مختلف* and signifies that the *المتبني* and *الاستثنائي* are dissimilar to each other in their nature; as *جاء* *القوم* *إلا* *زجاً* the people came to me except an ass.

*Obs.* The *المتبني* or word following the particle *إلا* is rendered governed in the accusative in the following cases:—

1. In an assertive sentence, *i.e.* in a sentence neither prohibitive, negative nor interrogative, as *جاء* *القوم* *إلا* *زجاً* the people came to me except Zaid.

2. When the *المتبني* precedes the *استثنائي* as *جاء* *القوم* *إلا* *زجاً* the people came to me except Zaid.

3. When it is منقطع ; as جاءني القوم الأحمراء the people came to me except an ass.

In other cases beside these, the مستثنى has by apposition (بدل) the same اعراب as the مستثنى منه though it may be governed optionally in the accusative when the مستثنى is mentioned in word, as ما جاءني القوم إلا زيداً the people did not come to me except Zaid, هل جاءني القوم إلا زيداً whether the people came to me except Zaid, لا تضرب احداً إلا زيداً do not beat any one except Zaid.

There are several other words which are equally used in استثناء They are ليس, لا يكون, عدا, خلا, خاشا, سواء or سوى, غير. They are مستثنى after the first three is invariably مجرور governed in the genitive ; and that after the next two, viz. خلا and عدا is منصوب and sometimes مجرور ; and that after لا يكون and ليس must be منصوب. The word سواء is itself always منصوب for its being ظرف. The word غير receives the same اعراب as the مستثنى which comes after إلا ; as ما جاءني احدٌ غيرُ زيدٍ etc.

The 3rd—يا O ; 4th—أيأ O ; 5th—هيا ho ; 6th—أي O ; and 7th أ O. These are called حروف النداء particles of Invocation. (see p. 211) The nouns preceded by these particles are المنادى the vocative.

Obs. The منادى is governed sometimes in the accusative, sometimes in the nominative and sometimes in the genitive. It is governed in the accusative in the following instances :—

1st. When the منادى is مضاف regimen, as يا رسول الله O Apostle of God !



2nd. When the ماضي is ماضى مشبهه resembling the *muzaf*, i. e. a noun having an explanatory complement appended to it, as رَاىَ رَايَةً O rider of a she-camel; حَسِبَ O thou that art handsome in face; زَيْدٌ O thou that art better than Zaid !

3rd. When it is an undefined noun, and not certain to whom it is addressed, as when a blind man asks for help, as اَجْعَلْهُ يَدِيَّ O man (meaning any man), hold my hand.

The ماضى is governed in the nominative, in the following cases :—

1st. When it is مَفْرُود i. e. not *muzaf* or resembling *muzaf*, either defined or undefined, but certain as to the speaker, as زَيْدٌ It is governed in the genitive when it is preceded by اَلْمُتَكَلِّمُ the *lam* expressing cry for help; as اَجْعَلْهُ O help Zaid. In crying for help, sometimes an *alif* is suffixed to the noun with a quiescent *x* at the end in pause; as اَجْعَلْهُ.

Obs. When a noun preceded by the definite article اَلْ is becomes a ماضى it is necessary that the word اَيْتَ ( term. اَيْتَ ) or اِشَاء should intervene between the particle of invocation and the ماضى as اَيْتَ اَلرَّجُلُ - يا اَيْتَ اَلرَّجُلُ - يا اَيْتَ اَلرَّجُلُ etc. Often the particle of invocation is omitted, as اَيْتَ O Zaid come.

The pronominal suffix of the first person (يَ) is generally rejected from the vocative, as زَيْدٌ O my Lord, for زَيْدِي The words اَيْتَ and اَيْتَ admit of the peculiar forms اَيْتَ and اَيْتَ (moved with *fatha* or *kasra*).

Likewise, sometimes the last letter or syllable of the vocative is rejected (which rejection is termed *الترخيم curtailing*) as *يَا عَلَ* for *يَا مَالِكُ*. In cases when the penultimate letter is a servile *infirm letter* preceded by a homogeneous vowel point, both the final letters are rejected, as *يَا مَتَّصٌ* for *يَا مَتَّصُورٌ*, *يَا عَتَمٌ* for *يَا عَتَمَانُ*. The vocative after the rejection of the final letters may retain the original vowel point of the present final letter, as in *يَا مَالِ* for *يَا مَالِكُ*, or it may receive the case-mark of the *مُتَّصِلِي* as *يَا عَلَ*. A noun in apposition to the vocative may be put either in the nominative or the accusative, like the adjectives qualifying a vocative ; as *يَا اِبْرَاهِيمُ خَلِيلُ اللّٰهِ* O Abraham the friend of God ; *يَا زَيْدُ الْعَاقِلُ* or *الْعَاقِلُ* O Zaid the intelligent. The particle *وَ* which is used to express sorrow or pain, and hence called *حرف الندبة the particle of lamentation*, follows the same rule, as *يَا* e. g. *وَ اِبْرَاهِيمُ* *alas Muhammad !* *وَ اِبْرَاهِيمُ* *alas Abdullah !* More generally, however, the termination *ا*—in pause *اَ*, is added, which changes the final vowel into *fathah* ; as *وَ زَيْدَا* or *وَ زَيْدَا* *alas Zaid !* When the noun is *مُضَافٌ muzáf*, this termination is annexed to the *مُضَافٌ إِلَيْهِ* the genitive ; as *وَ اَمِيرُ الْمُؤْمِنِينَ* *alas for the commander of the faithful !*

### 12th Class.

This class contains four particles which give *nasb* to the final letter of the aorist. They are *أَنَّ - لَنْ - كَيْ - لِكَيْ* and *أَنْ* (see p. 211).

Obs. The particle *أَنْ* that prefixed to the aorist restricts it to future sense, as *أَرْجُو أَنْ* I hope that thou wilt rise; and, when it is prefixed to the preterite, it converts the verb to the sense of an infinitive, and then it is called *المصدرية*, as *أَنْ*, as

*أَخْبَرْتُ أَنْ* Here *أَنْ* = *أَنْ* = *أَنْ*. The particle *أَنْ* also restricts

the sense of the aorist to future in a confirmed negative sense; as *لَنْ* he will never stand up. The particle *لَنْ* or *لَنْ* denotes that what precedes it is the cause of what follows it, as

*أَسْلَمْتُ أَنْ* I embraced Islam that I might enter Paradise.

The particle *أَنْ* is used in the sense of answer and consequence, and restricts the verb to a future sense; as *أَنْ* now

thou wilt enter Paradise, in answer to him who says *أَسْلَمْتَ*.

But when it refers to present time it does not give *masd* to the aorist, as *أَنْ* well, I think you speak the truth.

*أَنْ* is held to be implied after *أَنْ*, *أَنْ* (called *أَنْ*), (entitled *أَنْ*), *أَنْ* confirming denial), *أَنْ* synonymous with *أَنْ* until that; after *أَنْ* prefixed to a clause expressing result or effect of a preceding one, and containing an imperative,

*أَنْ* wish, hope, or interrogation; and after, when the following verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause, e. g.

*أَنْ* beat him till he dies, *أَنْ* he got up in order to go, *أَنْ* لا God is not willing to punish them, *أَنْ* I must beat thee till thou repent, *أَنْ* see me

that I may honour thee, **لَا تَأْكُلْ لَحْمَ الْبَيْتِ وَتَشْرَبْ اللَّبَنَ** do not eat fish and drink milk (at the same time).

### 13th Class.

In this class are five particles which, being prefixed to the acrist, give to its final letter *jazm*, or make it quiescent. They are **لَمْ** - **لَنْ** - **لَمَّا** - **لَمَّا** - **لَمَّا** (see p. 247).

*Obj.* The sign of *jazm* in the masc. and fem. 3rd person sing., in the masc. sing. 2nd person, and in the 1st person sing. and plural is **سكون** or quiescence; and in the dual and plural of the masc. 3rd and 2nd persons, in the fem. sing. 2nd person, and in the dual of the fem. 3rd and 2nd persons, the rejection of the **نون** **الاعراب**; and in the defective verbs (**فعل**), the dropping of the final indrm. letter; as **لَمْ يَضْرِبْ** - **لَمْ يَدْعُوا** for **لَمْ يَدْعُوا** and **لَمْ يَدْعُوا** and **لَمْ يَدْعُوا** and **لَمْ يَدْعُوا** and **لَمْ يَدْعُوا** etc. The particle **لَنْ** is used before a proposition composed of two sentences, the first of which must be a verbal one and the second either verbal or nominal; the first contains in a condition and is termed **الشَّرْط** *protasis*, and the other the consequence, and is called **الجزاء** *apodosis* (see p. 225). If there be an acrist in both the sentences, or in the former, it must be marked with *jazm*; as **لَنْ تَضْرِبَ تَضْرِبَ** or **لَنْ تَضْرِبَ تَضْرِبَ** if you will strike, I will strike **لَنْ تَضْرِبَ تَضْرِبَ** if you will strike, Zaid will be striking.

But if the acrist be in the latter, i.e., the one which contains

Sometimes a substantive has an adjective, expressive of a quality which does not exist in the موصوف موصوف, but in a person or thing connected with it. This is called صلة المتعلق صلة المتعلق. In this case, the adjective belongs to the following noun as its predicate, the noun being the subject, and the two together form a *ضمة* or qualificative clause of the preceding substantive with which the adjective agrees only in case, but not

The complements which are co-ordinate with, or in apposition to, the governed nouns, are called by our grammarians النراج النراج. In Arabic, the adjective comes after the substantive and agrees with it in number, gender, case and definition (تعريف) or non-definition (تنكير) ; as رجل عالم, this is a learned man, زائد the excellent game, امرأة عالة, this is a learned woman, المسلمون المسلمون, they are good men, رجل صالح, I took many treasures, نساء صالحات, they are good women.

### The Appositives النراج

أضربك - أضربك - أضربك if you strike, I will strike.

the consequence, it may or may not be marked with *jazm*, as

in number and gender, as *جاءني رجلٌ حسنةٌ زوجته* there came to me a man whose wife is handsome, *رأيت امرأتين حسناً ابوهما* I saw two women whose father is handsome. *هذا رجلٌ شجاعان اخوانه* this is a man whose brothers are brave.

*Obs.* Sometimes a sentence, whether verbal or nominal, may stand in the place of an adjective, but only an undefined noun may be qualified by such an attributive sentence ; as *هذا رجلٌ* *زأيت رجلاً ابوه عالمٌ* this is a man who knows etymology, *يعلم الصرف* I saw a man whose father is learned. It is necessary that every attributive or relative sentence should have a pronoun either expressed or implied in the verb referring to the qualified noun.

### التأكيد *The Corroboration*

This is of two kinds : one is designated *التأكيد اللفظي* *the verbal corroboration*, which consists in the emphatic repetition of the word itself, as *جاء زيدٌ زيدٌ* Zaid himself came ; and the other is called *التأكيد المعنوي* *the corroboration in meaning* ; this is effected by connecting with the words *متبوع* *نفس* *كل* *self* *whole*, *جميع* *total* *اجمعون* *fem.* *جمعاء* *all*, *كلا* *both*, and the like, as, *رأيتُ زيداً عينه* I saw Zaid himself, *قام القوم جميعهم* all the people stood, *جاء القوم كلهم* the whole tribe came, *اكلت الخبز كله* I ate the whole bread.

### البدل *The Permutation*

This is of four kinds : 1st, *بدل الكل من الكل* *the substitution of the whole for the whole*, as *جاء زيدٌ عمك* ; 2nd, *بدل البعض من الكل* *the*

*The Connection by Conjunctions.* المصطفیٰ بالحروف

It is also called *الترتيب*, the connection of sequence, which takes place by means of connective particles or conjunctions (see conj. p. 208); as *أمر، وجيء، وأيد* and *أمر، جاء، وأيد*.

*Explicative Apposition* التوضيحية  
This is the connection of a noun to a preceding one which it explains or defines more closely, as *ابن حنفية* لا ابن هاشم Umar stood.

**Promotions.**

In Arabic, as in English and other languages, the pronoun agrees with its antecedent in number and gender. There is a sort of impersonal pronoun which is sometimes used in the

beginning of a sentence, and which is called by our grammarians *ضمير الشان* *pronoun of circumstanae*, when it is masculine, and *ضمير القصة* *pronoun of the story*, when feminine ; as *هو الله أحد* (it is the case that) God is one ; *هي عند قائم* (it is the story, that) Hind is standing.

It is often used with *ان*, as *ان جاء زيد* verily (it is the case that) Zaid came. When an affixed pronoun *الضمير المتمل* is *معطوف* connected with a substantive, it is necessary that a *ضمير منفصل* *isolated pronoun* should also be mentioned, as *جئت انا وزيد* I and Zaid came, *ضربت انت واخوك* thou and thy brother struck. Sometimes a redundant pronoun intervenes between the subject and the predicate of a nominal sentence when both are defined nouns, and it is called *ضمير الفصل* *pronoun of separation*, as *زيد هو العاقل* Zaid is a wise man. A demonstrative pronoun sometimes stands in composition as *موصوف* and the following noun, which must be a defined one, is reckoned as its *صفة*, as *هذا الرجل* *this man* ; and sometimes it is *مبتدا* and the following noun, its *خبر*, as *هذا رجل* *this is a man*.

A relative pronoun *اسم الموصول* is always followed by a pronoun referring to *الموصول*, as *جاء الذي ابره كاتب* there came he whose father is a writer, *قام الذي ضربته ليلا* that man stood whom you beat at night.

The pronoun above alluded to, may be optionally omitted from a *مله* relative sentence when it is in the accusative ; as



أنا الذي ضربته أو الذي ضربته في the man whom I beat.

Obs. In Arabic there is no relative pronoun which can be employed when the antecedent is an undefined noun ; in such case a relative sentence, which becomes a *مفعلة* qualification to that indefinite noun, is used, as *لنا رجل* a man wrote who stood at night.

## SUPPLEMENT

### *The Tenses*

The forms expressive of tenses in the Arabic are only two: the preterite (ماضي), and the aorist (مضارع).

The Arabic preterite is equivalent to the English past tense ; as جاء زيد Zaid came. The same form indicates also the perfect tense of English ; as كتب زيد هذا الكتاب Zaid has written this book. The pluperfect tense is formed by prefixing the preterite of the verb كان to be to the preterite of the principal verb, as كان زيد كتب Zaid had written. When the particle قد is prefixed to the preterite, it implies that something expected has been realized, as قد رجع زيد من سفره Zaid has verily returned from his journey ; or that the act is really finished and completed just at the moment of speaking or a little before it, as قد ركب زيد Zaid has just ridden.

In the conditional, optative, benedictive or maledictive sentences, the preterite bears the sense of futurity, as ان ضربتني ضربتك if thou shalt beat me I shall beat thee ; اطال الله عمرَكَ may God lengthen thy life ; قاتلك الله may God destroy thee.

When the particle لو, expressive of a supposition, is followed by two correlative sentences, each having its verb in the preterite tense, the first of such preterites is to be rendered in

English by the pluperfect of the Indicative, the second to which the particle *ل* is prefixed, by the preterite of the Subjunctive; as *لَعَلَّيْنا لَمَّا عَلِمْتُمْ* had I known this, verily I should have beaten thee.

The aorist (مضارع) is common to the present and future, hence the term *aorist* is more appropriate than the term *future*, which has so erroneously been adopted by some Anglo-Arabic grammarians.

The particles *س* and *ي* prefixed to an aorist, as well as the emphatic *ل* along with a paragogical *ن* or *و*, and the emphatical negative *ل*, restrict the aorist to futurity; as *سَ يَضْرِبُ* he shall strike (very soon); *يَضْرِبُ* he shall strike (at a remote future time); *لَيَضْرِبَنَّ* or *لَيَضْرِبَنَّ* verily he shall strike; certainly he shall never strike.

When the particle *ل* or *ي* is prefixed to an aorist, it renders it to the sense of a negative preterite or past tense, as *لَمْ يَضْرِبْ* = he did not strike (*vide* pages 53 and 206).

### The Moods.

The Indicative mood in the Arabic is expressed by the simple form of the preterite and the aorist. The Imperative has a separate form. The Potential mood is expressed sometimes without an auxiliary by the simple form of the aorist; as *لَا أَضْرِبُ* I cannot count up thy qualities. Sometimes the aorist of the verbs *يَضْرِبُ*, *يَسْتَلِمُ* etc. (which indicate power and

possibility) or the word لا يَدُّ are used as auxiliary before the acrist of the principal verb (with or without اِنْ ) ; as

لا يَقْدِرُ اِنْ يَمْشِي } he cannot walk ;  
 لا يَقْدِرُ يَمْشِي }  
 لا يَدُّ اِنْ يَمْشِي he must walk.

Sometimes the Infinitive of the principal verb is used after such verbs preceded by the preposition عَلَى ; as لا يَقْدِرُ عَلَى الْمَشْيِ he cannot walk (lit. he has no power upon walking). And sometimes the Infinitive is governed as accusative of the acrist of such verbs ; as لا يَسْتَطِيعُ الْمَشْيَ he cannot walk (lit. he cannot do walking).

The verbs عَلَى , كَادَ , كَرِبَ , etc., which are termed verbs of *proximity* (see p. 238), have sometimes the force of the Potential mood; as زَيْدٌ اِنْ يَضْرِبُ عَمْرًا Zaid very likely may beat Amr ; كَادَ زَيْدٌ يَمْشِي Zaid is about to walk.

The Subjunctive mood may be expressed either by a conditional particle which gives *jazm* to the final letter of the acrist but not to that of the preterite; as اِنْ تَضْرِبَ زَيْدًا اَضْرِبُكَ if thou beat Zaid, I shall beat thee ; اِنْ ضَرَبْتَ زَيْدًا اَضْرِبُكَ if thou shalt beat Zaid, I shall beat thee (*vide* p. 225); or without it, having a conditional sense implied in the correlative sentences ; as اَنْتَ قَنَعًا وَهِيَ مَلِكًا live contented and you will be a king.

Professor W. Wright divides the moods in Arabic into five, namely, Indicative, Subjunctive, *Jussive* or Conditional, Imperative, and *Energetic*. This idea of Subjunctive is some-

In order to make it easily intelligible to the native students, in explaining the moods, I have tried to make it correspond with the English moods.

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